

THE  
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NOVEMBER, 1839.

AMERICAN SLAVERY.

A LETTER TO THE REV. DR. ROGERS, OF PHILADELPHIA, FROM THE LATE  
REV. WILLIAM BUTTON.

DEAR SIR,—A melancholy event has lately occurred, which has greatly affected me, and indeed many others. I mean the depredations committed by a French squadron on the newly established colony of Sierra Leone. Of that establishment you have no doubt heard, and of its noble design, which was to promote civilization, to propagate the Christian religion, and to encourage an honourable commerce in Africa, and so in the end to put a final stop to the abominable slave-trade. On the 28th September last, about nine o'clock in the morning, seven or eight sail were seen steering their course towards that settlement. They had hardly time for deliberation. However, it was agreed by the governor and council, that if the squadron should prove to be enemies, resistance to such superior force would be only an idle waste of lives. It was agreed, therefore, to surrender. Soon after this determination, some men in one of the frigates were seen pointing a gun towards the piazza of the governor's house, and in a few minutes the shots were flying over the town. The colours were immediately struck, and a flag of truce hoisted; but the firing still continued, several grape and musket shots falling into the piazza. A black child was killed, and two black settlers severely wounded. When the French landed, they acted not like the professed sons of liberty. They soon entered the great store, as well as two principal houses, which they pillaged of every thing they could meet with; after which, they continued several days plundering

all the other houses, destroying whatever they found in them which they could not convert to their own use. *Free Town* was scoured in quest of stock. In the governor's yard alone fourteen dozen of fowls were killed; and the number of hogs destroyed in all parts of the town was not less than twelve hundred: the books in the company's library were scattered about and defaced, and if they bore any resemblance to Bibles, they were torn to pieces and trampled upon. In the house of Mr. Afzelius, the botanist, the plants, seeds, preserved birds and insects, drawings, books, and papers, were scattered in heaps upon the floor, and a beautiful musk cat was killed. In the accountant's office, all the desks and drawers were demolished in search of money; and also the copying and printing presses. All the company's telescopes, barometers, thermometers, and an electrical machine, were broken to pieces. The wearing apparel of the company's servants was taken out of their rooms; and notwithstanding the entreaties and expostulations of the governor to the commodore and captains to prevent such pillage, they went on. The governor expressed his surprise at these proceedings, and in civil terms observed, that in Frenchmen he had hoped to find generous enemies; but that, on the contrary, the colony had been dealt with in a manner which, he believed, was unusual, except in places taken by storm. Still they persisted, and the damage sustained by the company is estimated at £40,000. And now, my dear Sir, can you believe

it? Will you not be shocked when I state the fact, that two of *your countrymen* were the cause of all this? A fact, however, it is, disgraceful to themselves, and disgraceful will it be to the country to which they belong, if not publicly noticed, and they not publicly discarded. NEWELL and MARINER are the names of the two American *slave* captains who prejudiced the minds of the French against the colony. They had received some interruption from the governor in the course of their abominable and accursed traffic in human flesh, and therefore vowed vengeance against him. NEWELL, (who had piloted the French vessels into the river,) as soon as they had made the land, being attended by half-a-dozen Frenchmen, came to the governor's house, almost foaming with rage, presented a pistol at the governor, and with many oaths demanded instant satisfaction. The governor answered, that since he was no longer master of his own actions, the slave captain must now *take* such satisfaction as he judged equivalent to his claims. This man was afterwards so outrageous, that the governor thought it prudent to request from the French officer a safe conduct on board the commodore's ship, which was granted. MARINER also, the other slave captain, was very gross in his abuse; and after pillaging and burning the houses, he gloried in what had been done, and expressed it to be his heart's desire to wring his hands in the blood of Englishmen; adding, that if his influence should prevail, not a hut should be left in the place. To which of the United States these two human brutes belong I know not, but surely their names ought to be execrated, as well as their actions detested. Can the United States of America suffer such deeds to pass unnoticed? Can those, who across the Atlantic boast a superlative freedom, countenance such barbarous proceedings? Can such wretches as these remain unpunished amongst you? I hope not. Let them be exposed and abhorred. Let it not be said that America cherishes in her bosom such cruel and blood-thirsty villains. Forgive, my dear Sir, such expressions of resentment. I feel irritated: I cannot help it, when I consider that that company, whose noble design is to sap the foundation of the horrid African slave-trade, should meet with interruption, and from that quarter of the world too, which has declaimed so much

against tyranny, and boasted so much of freedom. This leads me now also to express my astonishment that your States should still continue to legalize the buying and selling of men, women, and children. In my last fast sermon, I could not help mentioning very freely, that I considered that one of *our* grand national crimes was that of countenancing the slave-trade, though at a distance; and this is my fixed sentiment. But when I look into America, what do I see? Not only that the States countenance the slave-trade *at a distance*, but that *domestic* slavery is sanctioned by provincial and congress laws. No less (I understand) are there than seven hundred thousand slaves among them! Who would emigrate to America while this is suffered? Britain, with all her faults—England, with all her crimes, may yet glory in this, that she does not allow of domestic slavery. No! on the contrary, *Freedom is our birthright*; and even a slave, purchased abroad, is free the moment he sets foot on English ground. Let not, then, Americans exclaim, "Where monarchies exist, there can be no freedom for the people"—"That a republican soil is that alone which is favourable to liberty." Let them not cry out against "Royalty and Royal Families," while they have a President and a Congress that can authorise 700,000 men, women, and children being kept in slavery; that can suffer human beings to be put up to auction, and cruel despots to whip, torture, and murder them, without being called to account in their courts of justice. Till this is done away, be England *my* country. Here monarchy, here royal blood, here king, lords, and commons will suffer no such cruelty to exist. But though I write thus, my dear Sir, I exempt *you* from the general body. You—I rejoice at the thought—abhor such conduct, and would triumph in the total abolition of slavery. And here I cannot help expressing my sense of the honour done me, (as mentioned in yours,) in being elected a member of the Abolition Society in Pennsylvania. I pray you, present my grateful acknowledgments to that Society. I wish them, from my heart, all prosperity in their attempts to abolish slavery, and thereby wipe off that dishonourable stain which has been so long on their country; till which be done, America can never be considered a land of freedom. That there are societies forming there for this



purpose is pleasing. May God keep them united, and increase their zeal, till the end for which they associate be accomplished; and may they unanimously agree to express their abhorrence of the late proceedings of NEWELL and MARI-  
NER at Sierra Leone. Such men are a

disgrace to humanity, and ought to be execrated by all mankind.

I remain, dear Sir,

Affectionately yours,

W. BUTTON.

London, March 6th, 1795.

## AMERICAN SLAVERY,

A LETTER TO THE REV. DR. ROGERS, OF PHILADELPHIA, FROM THE LATE  
REV. ABRAHAM BOOTH.

DEAR SIR,—Your esteemed favour of Nov. 18, 1794, came safe to hand. I am very much obliged to you for the intelligence which it contains; part of which is pleasing, and part of it painful to the pious and benevolent heart. It is pleasing to be informed that sinners are converted, and that the cause of Christ prospers, in any part of the world, of which you have given me some instances. But it is extremely painful to hear that theatrical entertainments are sanctioned by your representative body, are more frequent than ever, and that scepticism and latitudinarian sentiments in religion, prevail. I fear, I greatly fear, that the luxury, the pernicious dissipation, and the infidelity of European states, will soon have a dreadful spread among you. May the Almighty Jesus interpose, by the dispersion of his gracious truth, and by the energy of his power, to check and eradicate those destructive evils! It is also painful, and even shocking, to hear, that the State of Kentucky has, in its recently formed civil constitution, provided for the accursed traffic in man, and for the enslaving of millions, who have an equal claim to personal liberty with the framers of that constitution. Had moral justice, had unbiassed reason, had the principles of sound policy prevailed in their deliberation and resolves, they never could have admitted a principle into their constitution that is pregnant with such cruelty to mankind, and with such disgrace to themselves. Either the blacks are not men, or such legislators are not Christians. Most cordially do I pray, that Omnipotence may annul the provisions of that legislative body, with regard to this particular, and blast their nefarious designs on the children of Africa!

This brings to my recollection a fact, authentic intelligence of which has lately arrived from Free Town, in the settlement of Sierra Leone.\* The name of the sanguinary villain is MARINER, but to which of the United States he belongs I have not heard. There is one thing, however, which attended the conduct of that French squadron that gives me pleasure, and it is this; it is computed that the English man-traders on that coast have, by means of the said squadron, suffered a loss amounting to about four hundred thousand pounds.

I know, my worthy friend, that you detest not only the execrable trade in man, but also that personal slavery which is practised in a majority of your States; otherwise, I should scarcely be able to refrain from severe animadversion on some expressions in your last and much-esteemed favour. The expressions to which I advert are the following: "The United States know *no subjects*." "We are all *citizens*, and inhabit the *freest country on earth*." Now, Sir, were you a slaveholder, or did I consider you as approving the conduct of others who are so, I should be inclined to take up your words, and examine them in the following manner:—

"The United States know no subjects." But a great majority of those very states know a character much more degrading, for they are well acquainted with *slaves*! Legalize the buying and selling of men, of women, and of children, as if they were brutes; have laws to extort human labour without wages;

\* As Mr. Booth's account of the cruel and wanton depredations committed by this squadron, corresponds nearly with that given by Mr. Button in his letter to Dr. Rogers, it is omitted.



laws, too, for inflicting penalties where there are no crimes.

"The United States know no subjects." But they are no strangers to human beings in black or coloured skins, who are treated by them as if they had no souls, no parental or filial affections.

"The United States know no subjects." But they know, or presume to know, what it is to live in comparative ease and indolence, to acquire wealth, and to obtain superior stations in civil society, by extorting labour, and withholding wages, from more than half a million of their inhabitants. But they ought also to know, that God has pronounced an awful woe on those who are guilty of such conduct. For Jehovah says, "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's services without wages, and giveth him not for his work." Jer. xxii. 13. See also Jer. xxxiv. 17.

"The United States know no subjects." But they know, that when the British government imposed taxes upon them, without their own consent, it was considered by them as an intolerable injury, and as an instance of tyranny which completely warranted hostile resistance, though they never suspected the British government of intending to deprive them of their personal liberty. They also know great numbers of individuals, who are guilty of no other crimes than those of being either born in Africa, or descended from African parents, of whom they dispose as if they were four-footed animals, without suffering them to have the least voice in the representative body.

"We are *all citizens*." That is, we who have the happiness and honour of wearing not black, or mulatto, but white skins, possess liberty, personal, civil, and political; are capable of acquiring large property, and are eligible to the first honours in the federal government. But as for those hundreds of thousands among us, whom our common Father has marked with such infamous and ugly skins, and lips, and heads, we justly treat them as the mere tools of avarice, and the objects of oppression; as the refuse of mankind, and as unworthy the name of men. It is indeed asserted, in an old book, now but little regarded, "That God made of one blood all the nations of men;" but we, the genuine sons of liberty, will never be persuaded that

our blood is specifically the same with that which flows in the veins of a black or a mulatto. To treat them, therefore, as if they were human creatures, would be to exalt brutes and degrade ourselves.

"We inhabit the *freest* country on earth." Then every country on the globe must be in a wretched state indeed! for the freedom of any country respects the inhabitants of it; respects their being governed by laws that are just and equal, with regard to their persons, their character, and their property; and those laws duly executed, so that the rich and powerful cannot oppress the poorest and most obscure without being amenable in courts of justice. But is this the case in all your states? Ask the swarthy sons of Africa who now inhabit Carolina, Virginia, Maryland, and so on, what they think of the freedom enjoyed in those states? Do they boast of their liberty, and consider their situation, respecting civil freedom, as the happiest upon earth?

"We inhabit the freest country on earth." Then there are the fewest despots, and there is the least degree of tyranny to be found in it. But how can this be possibly substantiated, while it appears, by a recent inquiry, that there are in your states nearly seven hundred thousand slaves? Is not every slave degraded below the rank of man, and reduced to that of a mere beast? Is not every slaveholder a despot, and every slavedriver a tyrant?

"We inhabit the freest country on earth." But who are these we? Certainly, not the blacks nor the mulattoes, but the whites; the lords of the land; those who arrogate the dreadful authority of legalizing the buying, and selling, and oppressing their fellow-creatures; those who fatten on the tears, and sighs, and sweat, and misery of others, that are by nature equal, and by demerit not worse than themselves.

"We inhabit the freest country on earth." But what would this high-born son of liberty have said, had he heard of our British monarch uniting with the peers of this country, in declaring, that England is the freest country on earth? Would not the spirit of democracy have been stirred within him, and kindled into a flame? Would he not have treated the assertion with indignant scorn, as an insult to common sense? Yet neither any of our bishops, nor any of our nobility, nor even our monarch



himself, dare openly treat the meanest person in this land, even though the most profligate, as more than half a million are treated in your country of superlative freedom. No: if a lord bishop, a peer of the realm, or a minister of state, offer personal violence to his meanest domestic, libel his character, or withhold his wages, he is amenable to the law, and if convicted must make satisfaction for the insult offered to British liberty. We have, at this very time, an English peer in prison for libelling his attorney; which libeller must pay a fine, must be bound under a heavy penalty, with two securities for his good behaviour in future, before he can be released. Such is the liberty of that country which I inhabit: a country in which there is not an individual who is legally a despot: a country in which we never hear of human creatures being advertised for sale—in which a family is never put up to auction—in which a slave cannot live; for were your 700,000 slaves to be landed on the British shore, they would all of them be instantly free.

"We inhabit the freest country on earth." But were I in your land of superlative liberty (except in either of those two states which have abolished slavery) the despotism and tyranny, the injustice and cruelty, which are legalized and practised in it, would probably make my eyes weep, and my heart bleed; would kindle my indignation against perhaps twenty or thirty thousand petty tyrants; melt my very soul into compassion for the oppressed myriads, and excite the most ardent prayer that God would arise to plead their cause, and raise them to the rank of men.

"We inhabit the freest country on earth." "Tell it not in Gath, publish it not in the streets of Askelon!" For, while personal slavery is tolerated by provincial and congress laws, while the sons of indolence, and the votaries of Mammon, are annually sacrificing thousands of human victims on the altar of Moloch, your superlatively free country will stand chargeable with numerous and horrid instances of oppression, must deservedly wear the brand of infamy, and be justly considered as acting in direct opposition to every principle on which it professed to proceed when resisting the claims of Great Britain upon it.

Such, Sir, would have been my animadversions, reasons, and remonstrances, had I considered you as friendly to personal slavery. But I know you are not, and I rejoice in the thought. No: we are perfectly agreed in considering the personal slavery of those who have not forfeited their liberty by crimes against civil society, as an outrage committed on the rights of humanity, on moral justice, and on all the principles of Christianity: with reference to which horrible outrage I often think of Psalm xciv. 1—7.

"Blood and carnage," as you observe, "are yet in Europe the order of the day." What the Supreme intends to do with us, I know not; but the prospect is very gloomy. May we be completely prepared to meet God in the way of his judgments! The Lord be with you.

I remain, dear Sir,

Affectionately yours,

ABRAHAM BOOTH.

London, March 7, 1795.

## A COSTLY RELIGION PREFERRED TO A CHEAP ONE.

THIS was the noble disposition of David, after he had sinned in numbering the people of Israel, when thousands of them had been destroyed by the plague, and when he was in deep distress on that account, but was mercifully relieved by being directed to build an altar that it might be stayed. When Araunah liberally proposed to give the things required for such a service, the king replied, "Nay, but I will surely buy it of thee at a price; neither will I offer

*burnt-offerings unto the Lord my God of that which cost me nothing,"* 2 Sam. xxiv. 24.

After understanding this sentiment of David, we shall consider its application to others; *to the great high-priest; to the public preacher; to the professed Christian; to the private believer; and then notice some who, as they do not practise the principle, cannot take it to themselves.*

So far as it concerns David, it showed



in him a noble and princely spirit, becoming his high station in life, and in opposition to a mean and low one, which would shine at other people's expense; a spirit of faith in him whose service he was about to perform, opposed to unbelief, distrust, doubt, and disobedience; a spirit of love to the work required at his hands, and to him whose mercy was about to be shown therein, as love appears in keeping his commandments; a spirit of liberality to the cause of his God, the means of his grace, to which he owed so much, in which he had so dear an interest, as if he felt in such a case it was far more blessed to give than to receive, and as if he hated all appearance of covetousness; a spirit of honesty, integrity, and uprightness, not wishing to devolve the cost of his religious comfort on his friend, nor tax his neighbour's pocket to spare his own, nor rob another to enrich himself; in all which he was very unlike many in modern times, in the present day, who care little or nothing where the burden of bearing the expense of the gospel rests, if it does but remove from them. This holy resolution of David displays the unchangeable favour of God: David had lately sinned, and was now a sufferer, and perhaps had feared greater sorrows, if not a full and final separation from all happiness, but being brought to repentance, is encouraged to call the Lord *his* God, as much as ever; and thus we see his love is everlasting love in Christ.

The words under consideration were spoken by him who was a type of Jesus the great high-priest, who in offering himself a sacrifice to God, proved that he would not offer what cost him nothing. David and the divine Redeemer were of a like disposition, they were evidently actuated by a similar spirit; only the service and sacrifice of the latter cost him infinitely more than the former. To satisfy the Father's law and justice, so as to save his chosen family, it cost him many years' labour, much mental and bodily suffering, many dreadful pains and privations, tears of trouble, streams of blood, and life itself; yet he so fully preferred it to every way which might have cost him less, that nothing could induce him to depart from his purpose. The cup of suffering was so great that, had it been possible, consistent with his Father's will, he prayed it might pass from him; and yet an erring

friend, like Peter, had been treated as a foe in attempting to save him from death, Matt. xvi. 21—23. So it will be better for us to suffer in obedience, than be at ease in sin.

The public preacher, (whose work is highly important, being closely connected with the glory of God, and the eternal good of souls, who is required by the King he serves to give himself continually and entirely to it, lest by a different course he should offend his Lord, injure himself, and prove unprofitable to men;) ought not to "entangle himself with the affairs of this life," through a secular spirit, and the love of gain, and to the neglect of things that are sacred and much more valuable: but rather be ready, with the apostle Paul, to suffer the loss of all things that he may win Christ, and souls to honour and serve him. The sermons of such a preacher will *cost* him much *care*, that they may accord with scripture in all things; however they may clash with the erring opinions of the creature; much *time*, and more in the private study than in the public preaching of them, and how can either be done without time, any more than earthly things? some preachers say they cannot study, but I would ask, how can they be scripturally qualified without? much *attention* to the matter of them, that it be doctrine, experience, and practice; to the method of them, that it may be plain and easy, a right division of the word; to the spirit of them, uniting affection with faithfulness; to the tendency and effects of them, in the hearts and lives of the hearers, observing if they lead men from sin to holiness: much *strength* of body and mind, of desire and hope, faith and fortitude, confidence and comfort, for who could preach well without giving these to the work? much *labour* in the divine word and doctrine, reading and meditation, writing in its defence against infidelity and false teachers, and prayer unceasing for a blessing to succeed the truth, to which may be added, preaching at all times and in all places as far as opportunity may be afforded. Nor would the faithful preacher serve his God at a cheaper rate.

The professed Christian is one who has declared his faith in Christ, has followed his bright example in the ordinance of baptism, and is thus engaged to obey his law to the end of life: and whilst he is aware his religion will be attended with

cost, he stands prepared to meet it, and so much prefers that it should be so that he could not consent it should be in any other way. Should any attempt to render him careless, prayerless, and fruitless, in order to make his profession more easy and cheap, he would in the spirit and speech of David say, "I will not offer to the Lord my God of that which cost me nothing." It will, therefore, cost him much care, and prayer, and spare; he is, as he ought to be, "careful to maintain good works," not to trust in them for salvation, as Christ is the only Saviour, but for other "necessary uses," as the comfort of the soul, the credit of religion, the profit of men, and the glory of God. *Prayer*, in the Spirit, for grace all-sufficient, to enable him to do good, and depart from evil, will be another part of the cost of his profession. He will *spare* a portion of his precious time, however engaged in earthly avocations, for the duties of religion, not only on the Lord's day, but on all other days, such as morning and evening prayer, secret and social, knowing that worldly labours are not likely to prosper without it; also a part of his property, according to what he hath, will be cheerfully spared for the purposes of charity, the support of the gospel, and the enlargement of the kingdom of Christ; nor will he complain there is so much required, (as many mere professors do,) remembering "it is more blessed to give than receive," and what is most costly in religion, as much as in all other things, is far better than that which is cheap; and hence the sound saint decidedly prefers the former. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty," Prov. xi. 24.

The sentiment now under notice, may be truly adopted by the private believer, who can no longer withhold a public profession of his faith, but is making up his mind to follow the Lord, and preparing for all the self-denial, reproach, persecution, and even the loss of earthly advantage it may cost him, knowing the good he shall gain by Christ will be far greater.

But the sensual sinner, who is spending all his time, strength, and money, to gratify his eyes, satisfy his ears, please his taste, and feed his fleshly lusts, has nothing left for God, and so a cheap religion suits him best. The nominal Christian, who is such only in name, whose person is in the church, but whose heart, and hope, and hands are all in the world, cannot cordially prefer a costly profession, as he finds a cheap one, that requires little or nothing from his spirit, his practice, or his pocket, is the most agreeable. The proud pharisee, whose root is rottenness, whose inward principle is opposition to the Saviour, whose outward dress is self-righteousness, whose profession is hypocritical, and whose practice is an exercise of covetousness; so that it cannot be thought he should give much for the advancement of vital religion, but that he would rather live on the treasures of some state church, or an endowed chapel, than be at much personal expense for such a purpose. Or, if he should speak the words, it could not be in the spirit of David, Christ, and the true Christian.

Let us now attempt to draw  
From the words of David,  
Light, and life, and love, and law,  
Fit for all the saved.

If, to serve a gracious God,  
We are called so clearly;  
By his own most precious blood,  
Jesus bought us dearly.

Sav'd at such a mighty cost,  
Let the public preacher  
Prove himself, to sinners lost,  
A true and faithful teacher.

So shall sinners learn and prove  
Faith in full possession,  
By a life of Christian love,  
With a fair profession.

Soon shall all the chosen seed,  
Quicken'd by the Spirit,  
Give themselves to God indeed,  
Through a Saviour's merit.

But whene'er the wicked die,  
With the false believers,  
Low in endless pain they lie—  
Perish as deceivers.

A CONSTANT READER.

*Little Gransden.*



## ON PRAYER MEETINGS.

My connexion with Silver Street has been very short, but it has been a connexion and association of a most delightful character. My house of business being in the heart of the city, the only opportunities I have possessed of meeting with my pastor and fellow-worshippers, added to the Sabbath, has been the hours devoted to social prayer on the Monday evening. I state these facts to you to introduce another.

Until I was connected with Silver Street, I was afraid to go to a prayer-meeting where I was known to the superintendent; and, during the whole of my Christian experience as a church-member, up to the time alluded to, I generally *managed* to be late at church-meetings, to insure a brother in prayer, lest I should be called upon; and I record it as a fact, which I deplore most grievously in the sight of God, that for so long a time I debarred myself the enjoyment of that which *amongst you* has been more conducive to my soul's prosperity, and growth in grace, in the short space of time I have been with you, than during the preceding twelve years I had known Christ, and walked in his ways.

This fear of man is one of Satan's snares; it springs from pride, and is too often made a plea for staying away when no other would avail.

The circumstances which excited this unholy and uncalled for fear may be briefly stated. I requested my late beloved and honoured pastor not to call upon me to pray, until I had had the privilege of frequently meeting with the people. The holy man in the excess of his zeal, and unquestionably actuated by the very best motives for my spiritual welfare, said, "Oh no, young man; we cannot let you come and be a silent hearer." To my shame be it spoken, so simple a remark threw me off my privilege; and, though frequently excited by a fellow-member, now in glory, to break through such unholy trammels, I *could not*. When, in the providence of God, I was led among you, I made the same

request to our beloved pastor. No doubt, he saw the weakness of the request, and bore me on his heart at a throne of grace. He allowed me to come in and out till faces were familiar, and I began to feel the risings of Christian love. The Lord warmed my heart, and unloosed my tongue, and I have the pleasure to say, that in Silver Street chapel, my first public prayer ascended. We all see how large a majority of females are present on these interesting and solemn occasions; and it is greatly to be deplored, that so many of our younger brethren should lose these high privileges by staying wholly away, or by entering the vestry timidly and late, incur the blame of putting off the service of God to the very latest moment. I know such feelings, and fear not to broach them. Allow me to ask you, my friends, whether you are not under the same thralldom under which I laboured for so many years? From the most undoubted experience I can tell you, our Monday evening prayer-meetings have been to me rich sources of consolation. I have delighted to hear our dear friends pour out their souls in broken petitions, with their holy sincerity of feelings; and when many times after a day of great care and perplexity, I have crept down to the right hand of our dear pastor, and heard him speak from such a subject as, "Take away the dross from the silver, and there shall come forth a vessel for the finer," my soul has leaped into new life, the place has been like a little heaven below, and the consolations of the Lord have been poured into my soul. O, my friends, prayer-meetings are God's communicating times—it is there that the name of Jesus is an ointment poured forth: for he stands as the Mediator between God and us, presenting our petitions in his own name; and at such seasons it is that the Holy Spirit descends as the Comforter, and the still small voice is felt passing from heart to heart—"It is good to be here."—*From a Letter by the late Mr. S. Bagster, jun., to the Church of which he was a member.*



## REVIEWS.

*Memoirs of the Life and Labours of* ROBERT MORRISON, D.D., F.R.S., M.R.A.S., *Member of the Society Asiatique of Paris, &c., &c. Compiled by his Widow; with Critical Notices of his Chinese Works, by Samuel Kidd, and an Appendix containing Original Documents.* Two volumes. London: 8vo. Price £1 4s.

THESE volumes contain matter that cannot fail to interest an intelligent Christian. They delineate the course of one who devoted himself in early life to the promotion of a benevolent and pious task, and who, in the midst of difficulties and discouragements, persevered in it to the end of his days. The work which he undertook was peculiarly arduous; it included the attainment of a language dissimilar in its character from all other languages, and the enlightenment of a people whose habits of thought, whose singularity of demeanour, and whose contemptuous self-complacency seemed to fix an insuperable barrier between them, and the most attractive European instructor. The man who should continue to labour indefatigably on behalf of such a people, endeavouring to prepare for their perusal the oracles of the God that made them, and to direct their hope to that High Priest with whose sacrificial work they were unacquainted, would deserve to be honoured for his philanthropy, even if no perceptible success had accompanied his exertions. But, if he were permitted to effect a part of his noble purpose; if his translation were but a rough and faulty sketch, and his career were chargeable with numerous mistakes or deficiencies—he would deserve to be ranked among the eminent benefactors of his species, his chagrins and disappointments would excite the sympathy of the generous, and the value of his services as a pioneer would be appreciated highly by the wise.

Robert Morrison was born Jan. 5, 1782, at Buller's Green, near Morpeth, in the county of Northumberland. He was the youngest of eight children, whose father, removing to Newcastle-on-Tyne in 1785, became an elder of the Scotch Church in that town. In childhood he evinced an extraordinary me-

memory; as apprentice to the trade of a last and boot-tree maker, he was industrious; and, when he had felt the power of divine grace, he devoted himself diligently to study, and began a career of preparation for ministerial labour. At twenty-one years of age he was admitted into Hoxton College, and became a member of the church under the pastoral care of Dr. Waugh. A desire which he had formed for missionary work was in these circumstances cherished; he was accepted by the Directors of the London Missionary Society; and in the following year he was removed to the Missionary Academy at Gosport. At this time, his attention was directed to Timbuctoo as the scene of his future exertions; but subsequently he was appointed to China, he believed, in answer to prayer, his desire having been that God would station him in that part of the missionary field where the difficulties were greatest, and to all human appearance the most insurmountable.

Mr. Morrison continued to prosecute his studies at Gosport until the month of August, 1805, when he returned to London, in order to obtain some knowledge of medicine and astronomy, which it was hoped might prove useful to him in his mission, and to acquire as much of the Chinese language as should be found possible in this country. The instruction which he received from a native of China, then in London, named Yong-Sam-Tak, enabled him to secure a treasure of inestimable value to carry to the land to which he was destined. A Chinese version of the greater part of the New Testament existed in the British Museum, and Mr. Morrison's attainments were sufficient to enable him to copy it before he left his native country.

"After he had acquired the mode of writing Chinese, and some degree of familiarity with the characters, he commenced the transcription of the Chinese MS. in the British museum which has been already mentioned, containing a Harmony of the Gospels, the Acts of the Apostles, and all the Pauline epistles, except that to the Hebrews, and also a manuscript Latin and Chinese dictionary; which were lent to him by the Royal Society. By indefatigable diligence he accomplished both these tasks in a few months. These various studies he continued to pursue



until the time of his departure in January, 1807; and, in addition to them all, he found opportunity for frequent preaching, and for numerous efforts of Christian mercy. Speaking of his endeavours to prepare himself for his work, Dr. Milne says, 'what was acquired of the language proved afterwards of very trifling utility. The dictionary and the harmony of the gospels were more useful. These were originally the work of some of the Romish missionaries in China. By what individuals, or at what time, these works were compiled, has not been ascertained; but providence had preserved them to be useful, and the just merit of their authors will doubtless one day be reckoned to them.'—pp. 77, 78.

This acquisition was of great importance. It enabled him to attempt, much earlier than he could otherwise have done, the promulgation of the truth in China. He repeatedly refers to it in his letters as enabling him to preach the gospel by reading its contents; and it was the basis of his own version of the New Testament.

Mr. M. arrived at Canton in September, 1807. In 1809, he removed to Macao, and was appointed Chinese translator to the East India Company's factory, with a salary of £500 per annum; an office which afforded him protection, as well as emolument, but which proved in some instances a source of embarrassment, subjecting him to conflicting claims.

In 1810, the directors of the London Missionary Society wrote thus of his proficiency and diligence:—

"Every account from our missionary, Mr. Morrison, renews and heightens our satisfaction. By his indefatigable attention to the language, with the aid of able teachers, the principal difficulties are surmounted; and it appears that the period of his acquiring it completely is by no means so distant as might have been expected. It has proved of great advantage to him that he copied and carried out with him the Chinese translation of the gospels, &c., preserved in the British Museum; which he now finds, from his own increasing acquaintance with the language, and the opinion of his Chinese assistants, to be exceedingly valuable, and which must, from the excellency of the style, have been produced by Chinese natives."—pp. 264, 265.

In the same year we are told:—

"Mr. Morrison, having acquired sufficient acquaintance with the Chinese language to satisfy himself that the translation of the Acts of the Apostles which he brought out with him, would, if amended and revised, be useful, accordingly made such corrections as he deemed necessary, and tried, what yet remained doubtful, the practicability of printing the Holy Scriptures. The attempt succeeded: he thought an important point was now gained; and, having proved that it was practicable for persons in the

service of the Missionary Society to print the sacred writings in China, he felt as if he could die more willingly than before."—pp. 295, 296.

In the following year he printed the Gospel according to Luke. These portions of the Christian scripture were followed at intervals by others, till, in 1814, he had the pleasure to write, "I have desired the directors of the Missionary Society to present to Hoxton a translation of the New Testament into Chinese, which I have sent home this season."

It affords us pleasure to transcribe some extracts from the letter which Dr. Morrison sent to the Directors of the London Missionary Society in 1819, in which he speaks of the translation of the scriptures then completed, with becoming modesty.

"By the mercy of God, an entire version of the books of the Old and New Testaments, into the Chinese language, was this day brought to a conclusion.

"On the 12th instant, Mr. Milne finished a translation of the book of Job, which, together with the historical books of the Old Testament he selected for his share of the work. The books that were wholly my own translation are these:—

#### "Books of the Old Testament.

- |                 |                  |               |
|-----------------|------------------|---------------|
| 1. Genesis      | 10. Isaiah       | 19. Jonah     |
| 2. Exodus       | 11. Jeremiah     | 20. Micah     |
| 3. Leviticus    | 12. Lamentations | 21. Nahum     |
| 4. Numbers      | 13. Ezekiel      | 22. Habakkuk  |
| 5. Ruth         | 14. Daniel       | 23. Zephaniah |
| 6. Psalms       | 15. Hosea        | 24. Haggai    |
| 7. Proverbs     | 16. Joel         | 25. Zechariah |
| 8. Ecclesiastes | 17. Amos         | 26. Malachi   |
| 9. Canticles    | 18. Obadiah      |               |

#### "Books of the New Testament.

- | Gospels.    | Epistles.   | Epistles, &c.   |
|-------------|-------------|-----------------|
| 27. Matthew | 31. Hebrews | 36. 2 John      |
| 28. Mark    | 32. James   | 37. 3 John      |
| 29. John    | 33. 1 Peter | 38. Jude        |
|             | 34. 2 Peter | 39. Revelations |
|             | 35. 1 John  |                 |

"The other books of the New Testament I edited, with such alterations as in my conscience, and with the degree of knowledge of the Chinese language which I then possessed, I thought necessary. I added the verses according to the English Testament, in a form which had not been devised in Chinese before, and which, without breaking the texts into parts, answers well the purpose of reference.

"I always stated explicitly to you, that the Chinese MS. in the British Museum, a copy of which, under the Missionary Society's care, I procured, was the foundation of the New Testament in Chinese, which I completed and edited.

"The first volume, namely, the Acts of the Apostles, which I printed as an essay of what could be done from the above-named MS., written by some pious missionary of the Romish Church, was burnt by a native Roman Catholic of some education in this country, be-



cause he thought the translation mine and heretical. Another person from England, who was acquainted in a degree with Chinese, and who supposed that the Testament was wholly mine, said, it would have been desirable that the translation should have been done by a Roman Catholic missionary; and a third person, in a different part of the world, has condemned me because so much of the MS. remains. Had it been my wish to make the whole translation appear as originally my own, I could have altered much more, with as little trouble as I took to decide on retaining what I did; but that was not my object; nor is it the object of your Society to enter into the question by whom the Bible is rendered into the languages of mankind, but in what manner; and to aid in publishing the best versions that can be procured.

"If Morrison and Milne's bible shall in China at some subsequent period, hold such a place in reference to a better translation as Wickliff's or Tyndale's now hold in reference to our present English version, many will for ever bless God for the attempt; and neither the Missionary Society, nor the Bible Society, will ever regret the funds they have, or shall yet expend, in aid of the object."—vol. ii. pp. 2–5.

A general view of the nature of Dr. Morrison's labours, and of the degree of success which attended them, may be derived from a sketch of the first twenty-five years of the Chinese mission, which he drew up about two years before his death.

"Twenty-five years have this day elapsed since the first Protestant Missionary arrived in China, alone, and in the midst of perfect strangers, with but few friends, and with many foes. Divine providence, however, prepared a quiet residence for him; and, by the help of God he has continued to the present time, and can now rejoice in what God has wrought. The Chinese language was at first thought an almost insurmountable difficulty. That difficulty has been overcome. The language has been acquired, and various facilities provided for its further acquisition. Dictionaries, grammars, vocabularies, and translations, have been penned and printed. Chinese scholars have increased, both at home and abroad, both for secular and religious purposes. It is not likely that Chinese will ever again be abandoned. The Holy Scriptures in China, by Morrison and Milne, together with religious tracts, prayer-books, &c., have been published; and now, thanks be to God, missionaries from other nations have come to aid in their distribution and explanation. The London Missionary Society's Chinese press, at the Anglo-Chinese College, Malacca, and Mr. Medhurst's, at Java, have sent forth millions of pages, containing the truths of the everlasting gospel: and that institution has given a Christian education to scores of native youths. There are also native Chinese, who preach Christ's gospel, and teach from house to house. Such is a general outline of the progress of the mission. We boast not of great doings; yet are devoutly thankful to God that the work has not ceased, but, amidst many deaths and disasters, has still gathered strength from year to year.

"The establishment of English presses in China, both for the diffusion of general knowledge, and for religious purposes, arose out of the Protestant mission. The hon. East India Company's press, to print Dr. Morrison's dictionary, was the first; and now both English and Americans endeavour by the press to draw attention to China, and give information concerning it and the surrounding nations. The Indo-Chinese Gleaner, at Malacca—the Canton newspapers—and the Chinese Repository, have all risen up since our mission commenced. Missionary voyages have been performed, and the Chinese sought out at different places, under European control, in the Archipelago, as well as in Siam, at the Loochoo islands, at Corea, and along the coast of China itself, up to the very walls of Peking. Some tracts, written by Protestant missionaries, have reached and been read by the emperor himself. Still this is but the day of small things. The harvest is indeed great, but the labourers are few. Preachers and teachers, and writers and printers, in much larger numbers, are wanted, to spread the knowledge of God and our Saviour Jesus Christ, among the Chinese-language nations. O Lord, send forth labourers whom thou wilt own and bless; and let thy hand work with them, till China shall be completely turned from dumb idols, vain superstitions, wicked works, and false hopes—from Satan to God!"

"The persons at present connected with the Chinese mission are:—

1. Robert Morrison, D.D., of the London Missionary Society, in China.
2. Walter Henry Medhurst, of ditto, in Java.
3. Samuel Kidd, of ditto, sick, in England.
4. Jacob Tomlin, of ditto, at the Anglo-Chinese College, Malacca.
5. Samuel Dyer, of ditto, at Penang.
6. Charles Gutzlaff, of the Netherlands' Missionary Society, on a voyage.
7. Elijah C. Bridgman, of the American Board, at Canton.
8. David Abeel, of ditto, in Siam.
9. Leang-Afa, native teacher, of the London Missionary Society, in China.
10. Kew-Agung, assistant to ditto, and lithographic printer, in China.
11. Le-Asin, assistant to Leang-Afa.

"Only ten persons have been baptized, of whom the three above-named are part. The two first owed their religious impressions to Dr. Milne, at the Anglo-Chinese College, where they were printers. Another was a student, and is still retained at the college."—vol. ii. pp. 470–472.

Whether the smallness of the number of persons baptized may be attributed in any degree to an excess of caution on the part of the missionary, or whether it is to be ascribed solely to causes which he had no power to controul, is a question of some delicacy, and on which it would be easier to pronounce a rash judgment than to show that a different course from that which he adopted would have been more successful. Certainly,



the secrecy which he deemed it prudent to adopt must have been painful to the heart of a zealous Christian, and was scarcely compatible with the missionary character. The advice that he gave to a professed convert respecting baptism, as recorded in his journal, we cannot peruse with approbation :

"Nov. 8. A-Fo conversed in the evening about baptism, asked whether or not he might be baptized without letting his brother know. He wished to be baptized secretly. I endeavoured to lead him to distinguish motives. If his wish to be baptized secretly arose from prudential motives, knowing that government does not permit the adoption of the Christian faith it was allowable ; but if he were ashamed to acknowledge himself the disciple of Christ, it was not. He remained after family prayer to be instructed in the catechism."—vol. I. p. 345.

The first baptism of a native was performed in secrecy :—

"July 16.—At a spring of water issuing from the foot of a lofty hill by the sea-side, away from human observation, I baptized, in the name of the Father, Son, and Holy Spirit, the person whose character and profession has been given above. O that the Lord may cleanse him from all sin in the blood of Jesus, and purify his heart by the influences of the Holy Spirit ! May he be the first-fruits of a great harvest ; one of millions who shall believe and be saved from the wrath to come."—Vol. i., p. 410.

Translation was, however, the business to which Dr. Morrison had devoted himself, and to the attainment of which he thought all other objects should give way. Had it been known that he had baptized a native, his residence at Macao would probably have been prohibited ; but the secrecy which he thought it right to adopt is sufficient to account for the small number of conversions. As a translator he was industrious and persevering ; and the desire of his heart to give the lively oracles to the millions of China was doubtless acceptable to God. The degree of benefit accruing from his labours will be more exactly ascertained at a future period than it can be at present. Mr. Shuck, an American Baptist missionary at Macao, writes thus : "Relative to the unintelligibility of Morrison's (Pædobaptist) translation, I will just mention an illustrative circumstance. Mr. Lay, agent for the British and Foreign Bible Society, who is now here, is restricted by his patrons in his bible distribution in China, to Morrison's translation ; and when he was leaving Singapore for China some months ago, Leang Afa, the Chinese evangelist, who resides at Singapore, came to him to bid him

farewell, and with solemn countenance addressed him thus : 'I am sorry that the Christians in England are expending their money exclusively in printing and employing you to circulate a book (referring to Morrison's translation) among my countrymen, which my countrymen do not and cannot understand.'" Mr. Medhurst, of the London Missionary Society, ascribes to it a want of idiomatic propriety, and a general obscurity. Choo Tih-lang, a Chinese transcriber employed by Mr. Medhurst, says, "Having perused the present translation of the Scriptures into Chinese, I find it exceedingly verbose, containing much foreign phraseology, so contrary to the usual style of our books, that the Chinese cannot thoroughly understand the meaning, and frequently refuse to look into it. Mr. Malcom, in his recently published Travels, expresses similar sentiments, and adds, "Marshman's version is greatly liable to the same objections." We fear that after all that has been done, a thoroughly good translation of the Scriptures into the Chinese language is still a desideratum.

In his "Critical Notices of Dr. Morrison's Literary Labours," with which the work concludes, Professor Kidd has introduced some strictures on Mr. Cone, of New York, on Mr. Howard Hinton, and on the editor of the Baptist Magazine, which do not exhibit all that calm dignity, the result of conscious strength, which might have been expected. The editor of this magazine having given as an article of intelligence a speech made at New York by the president of the American and Foreign Bible Society, in which the statement of an American missionary is quoted, is reprehended by Professor Kidd for having, "on no higher authority, given currency to a statement which lauds as exclusively faithful versions executed by immersionists, but condemns as corrupt all those made by persons who presume to think sprinkling or pouring a scriptural mode of baptism." But what higher authority would Mr. Kidd require, were he "the editor of a religious periodical in England," for the insertion of a testimony respecting a plain though important fact, than the assertion of the missionary of an accredited Protestant Society? His office is *prima facie* evidence that he is a faithful man ; and whether he be still in the field of labour, or whether he have re-

turned in debility, we are prepared not only to receive such a one as a credible witness, but to count him worthy of double honour. The American missionary asserts that "in this version (Dr. Morrison's) βαπτίζω and its cognates are rendered by the term *Se Le*, 'washing ceremony;' and Professor Kidd admits that it is so rendered in Matt. iii. 11. The American uses language susceptible of the interpretation that it is so rendered *always*; and Professor Kidd, putting this construction on his words, denies it in strong terms, which it must have grieved him to employ respecting a brother missionary. He tells us that "in upwards of sixty passages of Scripture containing versions of βαπτίζω and its derivatives, by Dr. Morrison, the term *Le* occurs but once;" but βαπτίζω and its cognates occur in the New Testament in more than a hundred instances, and he has thrown no light on the remaining forty.

With Mr. Cone the Professor is displeased, not only because he has quoted the letter from his friend in China, and commented on a part of it, but also because of the importance he attaches to a correct rendering of the word by which the initiatory ordinance of Christianity is described. "Most certainly," he remarks, "an impassioned appeal to the Deity, on the subject of immersion merely, seems but another form of tithing anise, and mint, and cummin, while the weightier matters of the law are neglected." But, when the Professor remembers the stress which is laid in many parts of the inspired volume on accuracy of obedience to divine ordinances; when he remembers that it was the breach of a positive institution that brought death into the world, and all our woe; when he thinks of the rank which that man is represented as holding in the kingdom of heaven, who shall break one of our Lord's least commandments, and teach men so; and when he contemplates the respect which is due to the wisdom and love of that legislator by whom baptism, be it what it may, was enjoined, we entertain the hope that he will withdraw the sentence which blames the seriousness with which Mr. Cone has treated the question; and, though he may retain his philological views of the meaning of the word which the Saviour and his apostles employed, will eagerly expunge from a future edition the comparison with "anise, and mint, and cummin."

Professor Kidd turns next to Mr. Hin-

ton, and animadverts on half a sentence in a pamphlet which we believe our pædobaptist brethren have not yet undertaken to answer. Mr. Hinton said in his Letter to Lord Bexley, "They have aided Dr. Morrison's Chinese version, in which βαπτίζω (baptize) is not transferred, but translated by a term denoting 'to wash.'" This representation of Dr. Morrison's rendering is the most favourable that could have been made: it is substantially correct; it is sufficiently precise for Mr. Hinton's purpose, and it does not partake of the aspect of caricature with which an attempt to give the meaning of the word more closely might have been charged. Mr. Abeel, however, an American pædobaptist missionary to China, says that Dr. Morrison has employed a circumlocution, the meaning of which is "to make a wash." And Dr. Marshman, writing to Mr. Fuller in 1812, in reference to a wish expressed to Dr. Carey, in a letter from one of the secretaries of the Bible Society, that the words Bishop and Baptize should remain untranslated, exclaims, "Silly man! Is he aware that no eastern version has left them untranslated? Not the Tamul, nor the Cingalese, nor the Persian, nor even the Chinese version made formerly by the Jesuits, which Morrison carried with him from England? Even that renders 'he was baptized,' *he received washing, or a washing*, which Morrison has not altered." It was therefore a mild and unexceptionable mode of stating the case to say, as Mr. Hinton has done, "it is not transferred, but translated by a term denoting to wash." Yet this does not satisfy Professor Kidd, who says, "Without entering into the merits of the entire case, I cannot but remark that Mr. Hinton's animadversions on Dr. Morrison's term for baptism appear to be peculiarly invidious." Now Mr. Hinton does not animadvert; he merely states a fact. Is his statement incorrect? Let us hear Mr. Kidd: "Generally it may be said to indicate the contact of a person or thing with water; it also means to wash the hands, the feet, and the face, as well as to purify the person with water, irrespective of the mode or quantity; although the application of the element to the subject, not the subject to the element, would be the idea most naturally suggested." Is there anything, then, "peculiarly invidious" in saying that this word denotes 'to wash'?



"Without entering into the merits of the entire case, I cannot but remark that Mr. Hinton's animadversions on Dr. Morrison's term for baptism appear to be peculiarly invidious; than which *Tsan*, in Dr. Marshman's version, which was printed partly, perhaps wholly, at the expense of the Bible Society, would have afforded much more reasonable ground of accusation, if any existed; it being not only the fruit of sectarian zeal, but utterly incongruous with the notions attached by any religious community to the ordinance of baptism. In Kang-he's lexicon *tsan* is explained by the phrase E wūh tow shwūy, quoted from the Shwō wān, 'to dip a thing in water;' and united with Peih, 'a pencil,' as *tsan peih*, it signifies 'to dip the point of a pencil in water;' but it is never applied to persons. The very idea of one person dipping another, according to the sense conveyed by *tsan*, would be most absurd, not to say ridiculous, in the judgment of the Chinese. Still such phrases occur in Dr. Marshman's translation as 'John the dipper;' 'The administrator of dipping;' 'He who imparts dipping;' 'Was dipped by John in the river Jordan.' The passage on which Mr. Cone so severely animadverted in the preceding extract (Luke iii. 16) is thus rendered by the Baptist brethren: 'Then John answered the multitude, saying, I indeed *dip* you *with* water, but there is one mightier than I who cometh, his shoes' latchet I am not worthy to unloose; he shall dip you with the Holy Spirit and fire.' The particle E, 'with,' is singularly infelicitous in connection with *tsan*, where there ought to be Jūh, 'into,' or perhaps Yu, 'in,' &c., like the Greek εν. Dr. Marshman's and Dr. Morrison's translation of this verse so remarkably coincide, that with the exception of *tsan* for *se*, and the unimportant transposition of a word or two, an impartial observer would suppose the one to be copied *verbatim* from the other, especially as similar coincidences occur so frequently throughout the New Testament, as quite to preclude the idea of their being fortuitous.

"Now since Dr. Morrison's New Testament is the older version, in which *e*, 'with,' connected with *se*, is perfectly idiomatic, while Dr. Marshman unites *e* with *tsan*, contrary to usage, this solecism must have proceeded from reluctance on his part to forsake the guidance of his predecessor, even for a moment, save in the choice of a word for baptism. Numerous examples might be brought to illustrate the identity of expression in the two versions, with the exception of a different pronoun or conjunction, or some other immaterial verbal alteration. Where, then, is the boasted superiority of the Baptists, to whom alone, according to Mr. Cone, it is given to understand the mind of God, and to translate it from the Greek? Their eminence as Chinese translators seems to consist, first, in appropriating other men's versions without acknowledgment, and, secondly, in decrying them as unfaithful, nay, even 'corrupt,' because, forsooth, βαπτίζω has been rendered by a word which signifies the application of water, *irrespective of the mode*, to persons and things, rather than by one (like Dr. Marshman's *tsan*) to which, in such connection, no Chinese scholar can attach a rational or consistent idea. Is this the proof of their ability to teach 'the way

of the Lord more perfectly'?"—*Crit. Notices*, p. 50.

Unacquainted as we are with the Chinese language, there are allegations in this passage which we are not competent to discuss: we pass them over, simply remarking that we are not alarmed at the existence of such phrases in Dr. Marshman's version as "John the dipper," or "dipped by John in the river Jordan." But there are matters of fact connected with the case, of which the learned professor does not seem to be aware.

The argument, that "since Dr. Morrison's New Testament is the older version," Dr. Marshman must have pursued a given course, would be more tenable than it is if its foundations were not laid on the baseless fabric of a vision. In September, 1811, according to the memoirs, the following announcement was made in London: "By the fleet just arrived the Missionary Society has received the pleasing intelligence from Mr. Morrison, of his having printed 1000 copies of the Acts of the Apostles; three of which he has forwarded to the directors." In the same year we find him writing, "My chief work this year is a translation of the gospel by St. Luke, which is now printing." The Acts was the first portion of the New Testament which he published, and Luke the second. But in a letter from Dr. Marshman to Mr. Fuller, which now lies before us, dated January 2nd, 1811, and indorsed by Mr. Fuller as received May 11, 1811, it is said, "By the post (i. e., post to the ship) I send you three copies of St. Mark in Chinese. . . . Of St. Matthew I sent two copies ten months ago to Dr. Ryland, one of them for the Bible Society." This effectually shields Dr. Marshman from the charge of "appropriating" Dr. Morrison's version, as far as their first efforts respecting the gospels are concerned; but the coincidence with regard to their matured efforts is curious. A letter from Dr. Marshman to Mr. Burls, an active member of the Bible Society, dated Jan. 28, 1814, accompanied the new edition of the gospels, printed in metal types, and says, "The Epistles will probably be printed off before this reaches you, and perhaps the book of Revelations, as we shall now, I trust, experience little farther delay." On the very same day that this letter was written at Serampore, Jan. 28, 1814, Dr. Morrison at Macao wrote to Lord

Teignmouth, the President of the British and Foreign Bible Society, forwarding a copy of the Chinese New Testament. Plagiarism was therefore chronologically impossible; and it is not necessary to have recourse to the supposition of plagiarism in order to account for similarity in the two versions. The two translators had access to one common document. Dr. Morrison had, much to his honour, forwarded to Dr. Marshman a copy of the document which he brought from the British Museum. Dr. Marshman adverts to this fact in a letter to Dr. Ryland, in which he says, "If my time will admit, I intend to examine the Acts and the Epistles sent me by Morrison, and translated by some Chinese from the Vulgate in the same manner. This will be a work of time, but I think of doing this with ours before a line more be put to press." This was written in February, 1811, after the publication of his first edition of Matthew and Mark, editions which he subsequently represented as too imperfect for circulation; but before the publication of Luke, and three years before the revised edition in metal types was presented to the Bible Society. It is not necessary, therefore, to have recourse to the "appropriation" hypothesis, to account for what Mr. Kidd calls "the following singular phenomena: first, that two individuals in distant parts of the world should, unknown to each other, agree to represent one idea, in a certain number of places, by different Chinese words; and secondly, determine that those words, when others equally appropriate might have been substituted, should each occupy exactly the same position in both versions."—*Crit. Notices*, p. 51.

Dr. Morrison appears to have been an estimable as well as a useful man. He entered on an arduous though noble enterprise; and with great simplicity of purpose he sought to promote the glory of God and the welfare of mankind. The evening of his day was somewhat shaded, and eventually he closed his career in circumstances rather forlorn, in the absence of those conjugal aids which would have soothed him, had not his beloved partner been compelled to seek the restoration of her health in Europe. He died at Canton, August 1st, 1834. The task of compiling these memoirs, his widow has executed with great propriety. We part with Professor

Kidd, also, in good humour, because, though we cannot regard all that he has written with complacency, he is an intelligent witness, whom we intend to subpoena, whenever we go into court to prove certain facts, of the truth of which we are fully persuaded.

His testimony is decisive on these points:—

1. That Dr. Morrison has not transferred but translated *Baptizo*. Professor Kidd will prove to the satisfaction of any British jury that the judgment of the doctor, like our own, was in favour of a thorough translation into a foreign language, rather than of the infusion into that language of a Greek word, of which the natives never heard before, and of the meaning of which they have no conception.

2. The Professor will depose that *Baptismos* is translated by Dr. Morrison in different ways in different places, but that the radical meaning attached by natives to the term generally used undoubtedly is "ablation of the body, or of a part of it, by the application of water."

Whenever the question shall be tried, whether the Baptists do or do not receive from the conductors of the Bible Society even-handed justice, or the subordinate question, whether Mr. Hinton's assertion is invidious or fair, that "they have aided Dr. Morrison's Chinese version, in which βαπτίζω (baptize) is not transferred, but translated by a term denoting to wash," then the attendance of Professor Kidd, as a witness, will be deemed peculiarly valuable.

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It is very remarkable, that such appears to be the condition of human nature as to render controversy almost ne-



cessary to the interests of truth. When opposition ceases, vigilance slumbers, and errors are easily admitted, without being suspected or questioned. In a long-continued calm, an unhealthy state of things is gradually but certainly generated. The atmosphere must be agitated by winds to keep it in a salutary condition. There must be something to stir the waters, or they become stagnant and breed noxious vapours. So it is in society, with all the great questions political and ecclesiastical. When generally received opinions are acquiesced in as though they were indubitable truths, when no antagonist appears in the arena to keep attention at its post and to quicken inquiry, it has often been the case that enormous error has first been tolerated, then established, and at length has pleaded the right of prescription and claimed the veneration due to antiquity.

The introduction of Christianity was the commencement of a mighty controversy, both in Judea and in the Gentile world. He who foresaw the whole declared, "I am come not to send peace on the earth, but the sword." The publication of the gospel disturbed the peaceful slumbers of error, and brought opposing principles into the most active and determined conflict. The Reformation was the signal for the renewal of controversy within the professed church; but for this, or some such movement, all Europe would now have been prostrate at the feet of the papacy. The Roman Catholic community itself has reaped immeasurable benefits from this conflict, and has an untold debt of gratitude to pay to Luther for being no worse than she really is. Nor are the obligations small under which the Church of England is laid to those Puritans, and Nonconformists, and Dissenters, who have disturbed her calm repose. What would have been the present state of the religious world in Britain, had it not been for those restless agitators, Whitefield and Wesley? And, in a word, the approximations which careful observers have noticed among all the different denominations, which have been gradual, imperceptible, and without any apparent concession, are, we doubt not, to be assigned in no small degree, to the controversies which have been maintained, and the consequences which they have drawn after them.

The numerous controversies which

marked the early ages of the Christian church, some of which were important, some trifling, and not a few fantastic and absurd, would in all probability have proved a signal benefit, had it not been for the interference of secular authority, and the employment of brute force. If controversy could be conducted without bitterness, if all unhallowed and malignant passions could be interdicted from mingling in the strife, if men would not allow themselves to be alienated from each other by the difference of their opinions—then nothing could be so favourable to truth, as long as error continued in the world, and men were subject to its influence, as a continued warfare. And even as it is, the unbecoming exasperations which attend the controversies of the present day, are a far less evil than a tame acquiescence in all that has become general in its prevalence, and antiquated in its age. While, therefore, we deprecate all that is unchristian in the discussions of controverted topics which mark the age in which we live, we must confess, that in our view it is a most auspicious sign of the times, that inquiry is broad awake, and that opposing principles stand boldly out in battle array.

The most interesting contest of an ecclesiastical nature which is now engaging public attention—if perhaps we except that with popery—is that which relates to the Church of England, its constitution, and its claims. Are these scriptural and reasonable? are they just and expedient, favourable to the interests of Christianity, and promotive of the public good? Certainly, these are questions of no ordinary interest, and what should prevent their being brought to the test of a rigorous scrutiny, subjected to a searching examination? If the established church come out of the ordeal unhurt, with her innocence established, it will be a triumph which will amply repay her for all the temporary annoyances to which the trial necessarily exposed her; but if, when "when weighed in the balances" she be "found wanting," what is there so lovely or so valuable in error, that its ascendancy should be maintained, and its foot kept on the neck of truth, simply because it has been once prevalent, and can boast some few centuries of age? The church of England, in its present constitution is, it must be remembered, of a date comparatively modern; she occupies her position only

by supplanting an elder sister, or, as the Oxford divines would say, her own mother. If her existence is owing to those investigations which first brought into question, and then invalidated the claims of her predecessor, ought she to complain if her own pretensions are examined? Will she repudiate the very principle which gave her being; will she destroy the basis on which her ascendancy and power were built?

The warm adherents of the established church, who are so indignant that any controversy should be raised concerning her merits and her claims, should remember that these never received the full acquiescence of the nation; as she protested against the church of Rome, so there have always been those who, though not with equal success, have protested against her. From the first day that the Protestant establishment received its present form, objections have been taken against some part of its constitution, or its services, as being unscriptural. Sometimes controversy has been repressed by the arm of power, as far at least, as fines, and dungeons, and pillories, could repress it, and sometimes a truce has been found actually necessary, in order to meet a common enemy; but there never was a time when strong objections were not entertained, and that by men of piety and learning, against the church as by law established.

How strange it seems, that churchmen should complain so bitterly of the attacks made on their system! Are they not aware that its pressure is continually felt by others? It reminds us of an individual who, on some public occasion, felt the heel of a fat man's boot pressing on his toes, and ineffectual remonstrance being followed by a gentle push, the stout man in boots turned round in a huff and exclaimed, "What do you mean by this impertinence? Stand still, and be at peace." And when have Dissenters, Protestant Dissenters especially, been free from the accusations of heresy in religion, and disaffection to the state? From how few pulpits of the establishment have they not been held up as fomentors of divisions, and restless disturbers of the church's peace? Have not their schismatic practices and disloyal principles, been the choice topics of visitation sermons, and has not bold and violent declamation against them, generally been one important element of fitness for church preferment? How are

the charges against them to be refuted; how is their own conduct to be justified; how are their grievances to be redressed—without exposing the faults of the church establishment, and bringing out strongly the injustice which others suffer from it? And do not the interests of truth require, that the fitness of every ecclesiastical system to accomplish the great objects of Christianity, be closely examined, and its defects boldly stated? Hear the language of Mr. Boyd—

"Our boast is this, that we have nothing to conceal; that we dread no scrutiny; we shrink from no dissection of our Zion. We challenge investigation; we hold out the same language to doubting friends, and to concealed or open detractors. 'Go round about our Zion; tell ye her towers; mark well her bulwarks; consider her palaces.' We say to all, 'Try us, whether we be of the faith.'"—*Sermons on the Church*, pp. 28, 29.

Now this is manly and reasonable; this is an invitation to act on the scripture principle, "Prove all things, hold fast that which is good." But woe to the adventurous wight who accepts the challenge, and with the New Testament as his guide, speaks as he thinks of "the towers, and bulwarks, and palaces" of a churchman's Zion.\* He has not only to bear the anathemas of the furious bigot, but the more moderate and conscientious evangelical shuns him, will not meet him in committee, or stand on the same platform. We remember the violence with which, in a committee of the Bible Society, the usual invitation given to a most respectable dissenting minister, to assist at an approaching anniversary, was opposed on the sole ground of his having published a work on the principles of dissent; a work written with great calmness of reasoning, and altogether free from acrimony and intemperate vituperation. We have also been informed, on good authority, that an evangelical churchman of no mean note

\* Alas! how many of these "towers and bulwarks" have fallen one after another. Where are now those antique and venerable structures, the High Commission Court, the Star Chamber, the Conventicle and the Five Mile Acts, the Corporation and the Test Acts? And even that old and favourite bulwark, the Church Rates, appears to be in a very delapidated condition, like "a bowing wall or a tottering fence." But still she has Acts of Parliament, and spiritual peers, and ecclesiastical courts, and "palaces" not a few, the princely abodes of the successors and imitators of "Peter, and James, and John."



actually left a house, because on entering he perceived the hat of a dissenting minister, of most mild and gentlemanly manners, in the hall.

It is difficult to refrain from a smile at the dolorous accents in which the awful "persecutions" now endured by the church are announced. Poor unfortunate church! how many millions have been taken from your coffers in confiscations? how many of your most pious members are suffering exile? how many of your devoted ministers are rotting in jails? When will these *ruthless* sectaries forget the trifling annoyances to which their forefathers were subject, and cease from their immitigable persecutions of an oppressed and lowly church? When will these *ungrateful* dissenters remember that they are not pilloried or banished, but that they are *TOLERATED*, and permitted to have a conscience? When will these *ignorant* fanatics understand that it is their bounden duty to laud and praise the Establishment, and all that is therein; or, failing in this, to preserve at least a becoming silence as to their objections; and when charged with heresy, and schism, and presumptuous effrontery, to let judgment go by default?

The increased vigour of the present ecclesiastical contest, besides the impulse which it receives from the spirit of inquiry which is abroad, is to be attributed chiefly to two causes. One was the vehement and unsparing attacks made on the abuses of the established church by a gentleman nurtured in her bosom, and educated at one of her universities. The letters of Mr. Beverley to the Archbishop of York produced a great sensation throughout the kingdom; these were followed by Mr. Howitt's work on Priestcraft in all Ages, and were the means of calling forth many remonstrances even from churchmen themselves, with loud calls for church reform. The other, and the principal cause, was the movement of dissenters to obtain a redress of their grievances, encouraged by hopes arising from the superior liberality of a reformed parliament, and the valuable assistance which they had rendered the government. In prosecuting their claims it became necessary to hold public meetings, and to diffuse information generally by means of the press. As their grievances arose principally from the alliance of Church and State, this point was brought prominently forward; and the union was denounced as

unscriptural, and fraught with evils of great magnitude. At first the church seemed surprised; a short silence ensued, but it was soon broken:

"Exoritur clamorque virum, clangorque tubarum."

The battle shout was heard, and the cry was raised from one end of the kingdom to the other, "The church is in danger!" In the midst of this tumult the foundation-stone of a new chapel near the Monument was raised, and the dissenting teacher who delivered an address on that occasion happened with great simplicity and frankness, in one short sentence, to state his opinion of the injurious tendency of our church establishment; and throughout the length and breadth of the church a shriek of horror and execration arose,

"Long, loud, deep, piercing, dolorous, immense."

The clamour has not yet subsided; the conflict is not yet at an end; nor is it likely to close till a more decided victory has been achieved by the advocates or the opponents of our ecclesiastical system. The animation of the first onset has, however, somewhat subsided; the warfare has assumed a more regular form; and the belligerents better understand the strength and the tactics of each other.

Among those who have entered the lists on behalf of the Establishment are the authors whose publications we have announced at the head of this article, both of whom appear to be men of piety and talent, and of decidedly evangelical sentiments. The work by a layman has been some time before the public, and has been hailed by the friends of the Establishment as a most efficient auxiliary. It is certainly, generally speaking, written with considerable force,—we wish we could add, and with equal fairness. He appears, however, to be well acquainted with the controversy, and has taken it up in nearly all its material points. His essays are divided into twelve chapters on the following subjects:—*The testimony of Scripture concerning National Establishments—The responsibility of rulers—The necessity of a public provision—The case of America—The expediency and utility of a National Church—The Voluntary Principle—The Voluntary System—The Standards, Ritual, and Discipline of the Church—Its organization—Its endowments—The present circumstances, wants,*

*and dangers of the Church—Summary of Principles—The “Via Mèdia.”*

In the discussion of these topics there is great earnestness of manner, a strong attachment to the Establishment, whose faults in his eyes are few and venial, and in speaking of which he is highly laudatory. But we are compelled to say there is not a little that is uncharitable; there is too much of a determined ill-humour, a frequent unfairness of statement, the result apparently of strong prejudice; and, in some cases especially, an inconclusiveness of reasoning which, in a mind so sensible and well-informed, is truly astonishing. His predilections are too strong for his logic. He might, we think, have been content with the victory which he imagines he has achieved over the arguments of dissenters, without impugning their motives, accusing them of arrogance, audacity, vanity, and pride, and straining every effort to depreciate them.

It is quite edifying to get a churchman on the ground of scripture, in the discussion of Church Establishments in connexion with Christianity, and especially when we hear him say, “Let us enter upon this great question before us with a fixed resolution, not only to *profess*, but also to *practise* an honest scrutiny into the dictates of God’s word, and an implicit submission to those dictates when discovered,” p. 9. Our readers shall have a specimen of the manner in which this scrutiny is conducted, and his conclusions established. Proof 1. Abraham, following “the distinct command of God,” caused all the males of his household to be circumcised; therefore rulers, without any such “distinct command,” have power to compel their subjects to adopt the religion which they may choose for them. Q.E.D. 2. Abraham, as a voluntary token of respect for Melchisedec, presented him with a tenth of the spoils taken from the vanquished kings; Jacob vowed that if God would bless and prosper him, he would gratefully dedicate to God a tenth of that prosperity; therefore Melchisedec was a priest established by law, tithes were a legal settlement, and rulers have now a right to establish priests, and compel the payment of tithes. Q.E.D. 3. Moses married the daughter of Jethro, priest of Midian; Jethro was therefore a priest of the true God; and therefore Queen Victoria as our ruler, by and with the consent of Parliament, has a right to esta-

blish priests of her own faith, and to compel the nation to support them. Q.E.D. Passing by the quotation from the book of Job, as of doubtful interpretation, we come to proof 4. Under the Jewish theocracy, which never has had, and which never can have, a parallel, all its institutions were appointed by the express command and specific directions of God, which no prince or ruler might alter, or add to, or abridge; therefore it is “a great moral principle,” that every state has to “settle” what the worship of God must be, and to support it by compulsory enactments. Q.E.D. 5. Solomon’s temple was built by the voluntary offerings of the sovereign and the people; therefore, it is lawful to tax an unwilling people to build and support churches. Q.E.D. It is unnecessary to proceed with the references to Jehoshaphat, Hezekiah, and Josiah; but the last instance selected to complete the evidence, we cannot pass by without a remark. And even the heathen king Artaxerxes, in answer to the prayer of the saints, is moved to issue a decree, that “Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven, for why should there be wrath against the realm of the king, and his sons! And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether unto death, or unto banishment, or to confiscation of goods, or to imprisonment.” We beg the reader to mark particularly the last sentence of this decree. Was the layman aware of the length to which this favourite precedent would carry him? if so, he must deeply regret that the wholesome severities of the Elizabethan age are not now enacted. He should, in justice to his own case, have added the decree of Nebuchadnezzar, that “every people, nation, and language, which shall speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill.” This would be carrying out the layman’s “great moral principle” with a vengeance. And yet he rebukes Dissenters for saying, “Such work do monarchs make when they touch religion!”

Our author now has done with every thing like precept and precedent. All that is now left to support national establishments, is prophecy and visions;



and he is indignant that the stubborn Noncons will not admit that metaphorical and obscure allusions are of equal authority with historical facts, and plainly stated principles. Most writers in favour of national establishments of religion, are fond of quoting the prediction, that "kings shall be nursing fathers, and queens nursing mothers" to the church. And, undoubtedly, we have had such rare specimens of their nursing qualities as should lessen the surprise of the layman that the Dissenters should feel "horror and alarm at the idea of any contact with the church, of rulers and legislators;" Henry the Eighth, and Elizabeth, and the second James, for instance, who in the true Artaxerxian style, "caused judgment speedily to be executed" on the heretical secretaries, "whether unto death, or unto banishment, or to confiscation, or to imprisonment;" or those ornaments, and heads of the church, Charles the Second, and George the Fourth, who, it is said, gave away preferments, and some of no ordinary kind, at the solicitation of court favourites, whether male or female.

But if our zealous layman, by a mode of proceeding which gives little promise of successful inquiry, brings to his aid the metaphorical and the obscure, he rejects as irrelevant what an unsophisticated mind would consider plain and decisive. He concedes, that, in the well-known declaration of our Lord, "my kingdom is not of this world," the Saviour means that his kingdom "was a dominion, not over leagues of territory, but over the souls of men: it had to do, not with armies and treasures—(why did he not add, nor with the magistrate's sword,)—but with human hearts;" and yet he declares, that this passage "has no bearing whatever on the question at issue."

Whatever may be the fate of arguments from expediency, the point on which the whole question turns is this, does the Scripture sanction the establishment of Christianity by the secular power. The layman admits that the New Testament furnishes no proof of this kind, and we have seen what evidence in its support he has adduced from the Old Testament. Is it not a striking instance of the unaccountable freaks which the human mind plays, of that profound subjection in which inordinate attachment to system, or to long cherished opinions, holds the understanding, that such statements and reasonings should be deemed convincing!

In p. 107 we find our author employing as an argument in favour of religious establishments, "the unity of thought and action," which such a system secures, and the immeasurable inferiority, in this respect, of "the Independent scheme." This is singular—the "unity of thought and action" in the Church of England! Why, this writer claims for his church all who are not attendants on some Dissenting place of worship; can he mention any kind of error or absurdity that is not found in this agglomeration of all sorts and all kinds? And as to the ministers of the Establishment, are they not all split into parties? have we not among them Antinomians and Pelagians, Calvinists and Arminians? And does not our author denounce a large and increasing party, who declare that they are the real churchmen, as men propagating errors of the most mischievous kind, introducing "a modified Popery," and acting under the influence of the great father of lies? All the differences existing among Independent churches which are considered orthodox, shrink to mere nothing, both in number and magnitude, when compared with the mighty and multiform discrepancies of a church which talks about "unity of thought and action."

We cannot follow our author into farther detail, or there is much, very much, on which we should feel disposed to animadvert. We must also content ourselves with but a brief notice of the two publications of Mr. Boyd. The "Reflections on the Liturgy," are a series of remarks explanatory and devotional, interspersed with not a little of a laudatory kind; the whole of which will, we have no doubt, be highly acceptable to churchmen of evangelical piety. The sermons are of a different character; they are chiefly polemic, containing a brief defence of the Episcopacy, Liturgy, and ceremonies of the Church of England. We are happy to say, that a spirit of piety and of Christian charity breathes through the whole of them. We cannot think with the author on all points; we are surprised at the conclusions to which he comes, but we welcome to the field all who can enter it in such a manner. We say, let the truth prevail. Dissenters have no reason to shun the most searching examination into their principles; what have they to lose? They have no "splendid prizes" in expectancy, nor preferments in possession, to forfeit; they have no state

patronage to relinquish, no high caste to break. Show them "a more excellent way"—a church constitution and government and mode of worship, more in accordance with the letter and the spirit of the New Testament than their own; a method of upholding and extending the religion of the gospel more in unison with what is recorded in the apostolic writings, and more efficient for the con-

version of the world, and you confer on them an unspeakable benefit. But they must be shown this from the records of Christianity, not by a reference to an obsolete economy; they must be urged by the authority of Christ and his apostles, not by that of the fathers; they must be convinced by the inspired writings, not by "the traditions of men."

## BRIEF NOTICE.

*The Pictorial History of Palestine. By the Editor of "The Pictorial Bible." Part V.*  
London: imperial 8vo. Price 2s. 6d.

THIS instructive work proceeds with undiminished respectability. The writings of ancient and modern travellers are laid under con-

tribution for the narrative, while the numerous pictorial embellishments are derived, some from monumental relics of former times, and some from the labours of artists who have visited Asiatic and African countries. The annexed print illustrates a scene to which we have many references in the Old Testament. It is

### AN ORIENTAL MIGRATION.



### RECENT PUBLICATIONS

#### Approved.

Lectures to Young Men on the Formation of Character, and on Reading. By JOEL HAWES, D.D. Reprinted from the Eighth American Edition. To which is now added, an Analysis of the Lectures. London: 24mo. pp. 124. Price 1s. 6d.

The New Excitement, or a Book to induce Young People to read. For 1840. Containing Remarkable Appearances in Nature, Signal Preservations, and such Incidents as are particularly fitted to arrest the Youthful Mind. By the Editor of "The New Excitement" for 1838 and 1839, and of "The Excitement" for the preceding Years. Edinburgh: 12mo. pp. 288. Price 3s. 6d.



# INTELLIGENCE.

## AMERICA.

*A Letter to the Baptist Churches in Great Britain, from the Board of the American and Foreign Bible Society.*

BELOVED BRETHREN,—

At the meeting of the Board on the 7th of September, 1839, it was, on the motion of the Rev. C. G. Sommers, seconded by William Colgate, Esq.; unanimously

Resolved—That it is the duty of the American and Foreign Bible Society to employ their utmost exertions to promote the universal distribution of faithful versions of the Bible; and that, for this purpose, it is expedient to invite the co-operation of Baptists throughout the world.

Resolved—That brethren Cone, Sommers, and Colgate, be a committee, to open a correspondence with the Baptist churches and others in Great Britain; and that Rev. Archibald Maclay, A.M., be appointed as the agent of this Society, to proceed to Britain, and to invite our brethren there, to unite with us in such measures as may be deemed proper, to promote the great cause of Bible translation and distribution.

The object contemplated in the above resolutions, has we believe been fully explained to ministering and other brethren, by our Corresponding Secretary, during his visit to Europe, in 1838; and has, since his return, engaged the particular attention of this Board. While it is our sincere prayer, that the appointment of brother Maclay may promote a more intimate fraternal union between British and American Baptists, in every thing that relates to the prosperity of the Redeemer's kingdom; we particularly hope, that in the publication of faithful versions of the Bible "in all lands;" we may ere long obtain the active co-operation of every Baptist in Great Britain. Let the churches of our denomination but unite their energies in this great work; and they will make their influence to be felt throughout the world. Why should they not thus unite, when it is known, that the British and Foreign Bible Society, and the American Bible Society have virtually combined, to obscure at least a part of divine revelation? To the friends of truth, it cannot be otherwise than a subject of deep lamentation, that these societies, which of all others ought to be anti-sectarian, continue to circulate versions of the Bible, *unfaithful*, at least so far as the subject of baptism is

concerned; and that they are by this means propagating their peculiar sentiments under the auspices, and at the expense of the millions of all denominations who contribute to their funds, and who are thus made the unconscious instruments of diffusing the opinions of a party, instead of the uncorrupted word of Jehovah. Upon this point, we invite your attention to the late editions of the modern Greek New Testament; and especially the Armenian New Testament, into which the Greek word baptizo, and its cognates, have been transferred, and made to take the place of the Armenian word, "Muggerdoothuni," which from the commencement of the third century has had a place in that venerable and excellent version, and is universally understood, by the ten millions composing that nation, to mean *immersion*. If the practice of transferring, instead of translating the Greek words relating to baptism is continued, may not the same principle soon be adopted in other instances? and thus, instead of "the word of God, which is able to make men wise unto salvation," the nations may be deceived by the conflicting opinions of uninspired men, diffused through the pages of a book claiming to be a revelation from heaven.

The Board of the American and Foreign Bible Society feel great pleasure in expressing their approbation of the course pursued by the 544 Baptist ministers, who, in a prompt and decided protest remonstrated against the proceedings of the British and Foreign Bible Society, when they refused to aid the Bengali and other versions of the New Testament translated by Baptist missionaries. In this measure we discover the true spirit of scriptural independence, worthy of that glorious cause which it was intended to advocate. The unwarrantable silence of the British and Foreign Society in regard to that document; and the seeming indifference of Lord Bexley to the excellent letter of the Rev. John Howard Hinton, subsequently addressed to him, as the president of that Society, it is difficult to account for upon any other principle, than, that they are all sensible of having committed an error which they have not the magnanimity to confess, and dare not attempt publicly to vindicate.

The mission of brother Maclay is intended mainly, to diffuse among those churches who have not received our Annual Reports, information as to the origin, progress, and prospects of the American and Foreign Bible Society. For this duty we consider

him eminently qualified, and he is hereby affectionately commended to the confidence and fellowship of all who love our Lord Jesus Christ. As the agent of this Society, he is authorised to act in concert with the friends of the Bible in Great Britain, in such measures, promotive of the great cause in which we have embarked, as their piety and wisdom may suggest.

Impressed with the belief, that you approve the principle which compelled us to separate from the American Bible Society, we are anxious to co-operate with you in the work of Bible distribution; and we submit to your prayerful consideration the propriety of speedily adopting such measures as may tend to concentrate the moral energies of the Baptist denomination in Great Britain, in the great and glorious work of giving to all the nations, pure versions of the sacred Scriptures. Brethren, beloved in Christ, we are one in faith, in practice, and in interest; and we beg leave to assure you, that you will have our warmest sympathies, and our unhesitating assistance in every proper effort to transmit unimpaired to future generations, the volume of divine inspiration.

We remain, dear brethren, on behalf of the Board of the American and Foreign Bible Society,

Affectionately yours,

SPENCER H. CONE,  
WILLIAM COLGATE,  
CHARLES G. SOMMERS.

## EUROPEAN CONTINENT.

### AUXERRE—FRANCE.

*An earnest Appeal to the Christians in England, on behalf of one of the towns in France, utterly destitute of religious privileges.*

As some English Christians were returning last autumn from Switzerland to their native country, they intended to break their route from Dijon to Paris, by passing a night at Auxerre, the capital of the department of Yonne, about 120 miles south-east of Paris; but one of their number being taken dangerously ill, they were unavoidably detained at that place more than six weeks, during which period they most painfully felt the entire destitution of religious ordinances; not a christian could they hear of, to cheer them, and converse with them under their affliction; and on inquiry they were informed, that there were not more than five or six Protestants in the town, and those, it is to be feared, were altogether strangers to vital religion, though one of them expressed a desire that the gospel might be preached.

The population of Auxerre is more than 12,000 without any other religious instruction than that supplied by the Roman Catholic church. It cannot, however, be said, that all the inhabitants are Roman Catholics, for many of the well-educated are professed infidels, among whom may be mentioned a highly intelligent and influential person, who frankly confessed to the writer, that if he were to be of any religion, it certainly would not be the Roman Catholic, so awfully immoral are some of its priests in that vicinity.

It appears, that many of the community have turned away with disgust from the mummery of Romanism, while nothing better invites their acceptance.

Now it has occurred to these travellers, that if an appeal were made to the Christians of England, through the medium of some of the religious miscellanies, many would willingly contribute their mite towards sending a missionary to Auxerre, the destitute condition of which was thus, by divine providence, painfully brought under the notice of these individuals; and, having themselves felt the want of christian intercourse, and of the public means of grace, the inference they feel inclined to draw is, that they were thus peculiarly circumstanced, that they might become affected by the moral darkness of 12,000 of their fellow-creatures, and that they might at least exert their influence, however small, for its alleviation; they have therefore determined on making an effort to collect a sum of money adequate to the support of a missionary at that place, about £40 per annum; and which, should they succeed in obtaining, they doubt not that the "Société Evangélique of Paris, or Geneva," would be able to provide a suitable minister. Another object in view in bringing the subject before the christian public is, that some persons may be induced, when making a tour on the continent, to pass through this town, if only for the purpose of distributing a few Testaments and tracts, and of breathing over it a few prayers on behalf of the benighted inhabitants. It may not be out of place to remark, that at the hotel where this party was detained, the Sabbath was constantly marked by the arrival of some of their own countrymen, and by the departure of others. Alas! how little does this tell for the superiority of the religion of our highly favoured land. Ought not real christians, then, who travel through France, to seek in return for the advantages they derive, the spiritual welfare of the inhabitants?—remembering the command, "To do good, and to communicate, forget not; for with such sacrifices God is well-pleased."

The benevolent individuals who may be disposed to aid this good cause, are in-



formed, that subscriptions and donations will be kindly received by the Rev. Dr. Reed, Hackney; Rev. Dr. Cox, Hackney; Rev. Dr. Liefchild, London; Rev. J. Russell, Melksham; Rev. W. Hawkins, Derby; Rev. F. Monod, Paris; Rev. W. Beaup, Highgate, Minister of the French Church, Threadneedle Street.

### NEW CHAPEL.

WINDSOR.

On Wednesday, October 16th, the new Baptist Chapel lately erected in Victoria street, Windsor, Berks, was opened for public worship. The services commenced with a meeting for prayer at seven in the morning. Three appropriate sermons were afterwards preached;—that in the morning by the Rev. F. A. Cox D.D., LL.D., of Hackney; that in the afternoon by the Rev. C. Stovel, of London; and that in the evening by the Rev. E. Steane, of Camberwell. The congregations throughout the day were very good, more especially in the evening, when the chapel was crowded. After the morning service, about 100 persons sat down to dinner, and in the evening 170 partook of tea. The dinner and tea were served in the vestries of the chapel, which were tastefully decorated with various flowers and evergreens. The collections amounted to £53.

The design of the chapel, which was chiefly executed by Mr. Foster of Windsor, is particularly chaste and tasteful. The dimensions are thirty-five feet by sixty, and the chapel is so built that galleries can at any time be erected. The whole, when finished, will seat comfortably above six hundred people. The vestries are sixteen feet by thirty-five, and at the back of the vestries there is a large burial ground, walled in. The whole of the work has been executed with the strictest economy, and the total expense is about £1200; the property is freehold, and put into the hands of seventeen trustees. Mr. John Stock, late of London University College, is labouring among the people, and the word of God has been signally blessed to the souls of many. The first baptizing ever known in Windsor will take place (p. v.) on the first Sabbath in November, when eight persons will follow the Lord in that delightful ordinance. There are also several others waiting to come before the church. The friends are making every exertion to liquidate the debt, but being a very scanty band, they are compelled to appeal to the liberality of the Christian public for aid. The members of the church who have attempted and executed this great work are only ten in number. Subscriptions will be kindly and thankfully received by the Rev. Dr. Cox, Hackney, by the Rev. E. Steane, Camberwell Grove, and by Mr. R. Stock, 137, Regent street, St. James's.

### ORDINATIONS.

LANDAGO, MONMOUTHSHIRE.

On Wednesday, Oct. 9th, Mr. W. Lloyd having spent his full term at the Baptist Theological Institution, Pontypool, was publicly set apart as pastor of the Baptist church at Landago, Monmouthshire, and under the direction of the Monmouthshire Baptist Home Missionary Society.

The Rev. W. Jones, of Cardiff, delivered the introductory address; and asked the usual questions; the Rev. D. Phillips, of Caerleon, offered the ordination prayer; the Rev. T. Thomas, Pontypool, Mr. Lloyd's late tutor, gave the charge; and the Rev. S. Price, of Abersyehan, addressed the church. The Rev. Mr. Owen, and Mr. Gwither, of Monmouth, took part in the exercises of the day. The attendance was good, and the service was solemn and interesting; but what is still more cheering, Mr. Lloyd had the honour of baptizing two persons on the following Lord's day, at Whitebrook, one of Mr. L.'s stations, as the first-fruits of his ministry, and the first instance of believers' baptism in that place. May it be the first-fruits of a large and glorious harvest of immortal souls in that superstitious and dark neighbourhood.

ASHDON, ESSEX.

The Rev. James Cozens, late pastor of the church at Fakenham, has accepted the pastoral office over the Baptist church at Ashdon, near Saffron Walden.

TROWBRIDGE.

The Rev. John Dore, late of Wimborne, has accepted an invitation to the pastoral office over the Baptist church assembling in Bethesda chapel, Trowbridge, and entered on his labours there.

BOSTON, LINCOLNSHIRE.

The Rev. T. Morgan, late of Stepney College, has accepted an invitation from the Baptist church worshipping in Liquorpond-street, Boston, lately under the pastoral care of Rev. A. Burdett, who has removed to the Baptist church at Warminster, Somerset.

### RECENT DEATH.

MRS. ROE.

She was the child of many prayers, the subject of many faithful appeals in public and in private. These were brought home to her heart at the death of a beloved young friend. She then saw the vanity of every earthly good, and the importance of seeking first the kingdom of God, and his righteousness. At this time she was about eighteen years of age; she did not then make a public profession of the name of Christ.

by the providence of God she removed from her native town, and came to reside at Camberwell. Then more strongly impressed with the duty of obeying all the commands of her Saviour, she sought admission to the church under the pastoral care of Mr. Steane.

In the course of the following year, Mr. Green, under whose ministry she had sat for many years, coming to Lion-street, Walworth, she removed her communion to that church, where she continued an honourable member till her death. She was exceedingly beloved by the females with whom she associated there, and she very much enjoyed her intercourse with them. Her pastor says of her—"Her understanding appeared to me eminently pervaded with the light of divine truth; her heart loved it; she rejoiced in the forgiveness of God, and was able to triumph over death. Seldom have I witnessed an instance of more calm, dignified, pervading, joyful effect of divine truth upon the heart and life."

Frequent inroads were made upon her attendance upon the means of grace, by the very delicate state of her health. But to her all was mercy; on one occasion she thus writes:—"How many mercies have I to record; though my heavenly Father has seen fit to lay his afflictive hand upon me, yet have I cause for thankfulness that I know from whom my afflictions come, and for what purpose they are sent. Only, Lord, give me thyself—give me communion with thee; a constant habit of prayer; a desire to be much alone; more singleness of heart; more desire to live to thy glory."

In the spring of 1838, she became so poorly as to be entirely confined to the house, but she often said God made up to her the loss of the means of grace. She was kept continually looking unto Jesus, and she received daily supplies from him. Anxiously did she long for the period when she should cease to grieve him. Feelingly did she say one day, when a friend referred to the bliss of heaven arising from its purity,

When that happy era begins,  
When arrayed in his beauty I shine;  
Nor grieve ever more by my sins,  
The bosom on which I recline.

About a month before her death, her infant daughter was taken away after a few days illness. As soon as she could speak, after the solemn event, she said, "Do not weep, my dear husband; this is another proof of love—consider how kind it is of God to take that dear child away from all the cares of this world to himself; remember she would have had two more years of infantine troubles, and no mother to look after her."

In a note written in pencil to a friend,  
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she thus expresses her confidence in God. After referring to her affliction, she adds—"How truly delightful to be able to say,

"My times are in his hands,  
Why should I doubt or fear;  
My father's hand will never cause  
His child a needless tear."

Her pastor says: "I found her one evening, it was near her end—almost fearing that faith and patience would not hold out. The thought was a distressing one to her; she could not bear the suspicion that she was hardly dealt with. Pray for me, she said, that my faith may not fail. I reminded her of the grace there is in Christ—how readily he gives his Spirit to sustain his afflicted saints. Precious truth, she said, "I will trust, I will not be afraid."

On another occasion—it was the last I ever saw her, two days before she breathed her last, on taking up a little Bible—her chosen companion—to read a small portion to her, she said, "O that Bible—it was my Bible-class companion; what do I not owe to my Bible-class! There I learned about the sufficiency of Christ, and now I can trust him." You are not afraid of death, Elizabeth. "O no, Sir, I am not afraid; death has lost its sting—Christ has taken it quite away." This was emphatically the case with her. Her "flesh and her heart failed, but God was the strength of her heart, and her portion for ever." Without a struggle or a sigh, she fell asleep in Jesus, in the evening of the 22nd of April, 1839, aged 26 years.

#### MRS. CLOWES.

Died, on Monday the 21st of October, at eight o'clock in the morning, after an illness of three weeks, Harriet Elizabeth, wife of the Rev. F. Clowes, classical tutor, Horton College, Bradford, Yorkshire; leaving a husband and two young children to lament their irreparable loss. Though the nature of her disorder was such that she was never aware of being near her end, and was incapable of conversation, yet a life of unusual holy simplicity and devotedness to God, of gentleness and kindness to all her fellow-creatures, and an unintermitted desire during her whole Christian course to depart and be with Christ, even when life was most attractive, have left to those who mourn their own loss, a hope, or rather a certainty, for her, full of immortality and glory.

#### MISCELLANEA.

THE BAPTIST THEOLOGICAL INSTITUTION  
AT PONTYPOOL, MONMOUTHSHIRE.

The thirty-second annual meeting of the above institution was held on Wednesday, July 31, 1839. At half-past ten public wor-



ship commenced by reading the scriptures and prayer by Rev. W. Roberts, Liverpool. The Rev. D. Rees, Cardigan, preached in Welsh, and the Rev. T. Swan, Birmingham, in English. Immediately after the public service, the ministers and members of the Society repaired to the Academy House on Penygarn, for the purpose of attending to the business of the Institution. The attendance of ministers and other friends on this occasion was numerous and respectable, and though some of the most efficient friends of the Institution were unavoidably absent, yet it was truly pleasant to witness the zeal and unanimity evinced in the management of the business of the day.

Eleven young men have enjoyed the advantages of the Institution the past year; three of whom have recently left the house, and accepted calls to settle in stations which appear to present prospects of extensive usefulness in the work of the Lord. It is painful to state, that the funds for the coming year are very inadequate to the expenses that must necessarily be incurred; hence it is hoped, that where applications shall be made to the friends of an educated ministry, they will readily afford their aid, that the operations of the Institution may not be impeded by the want of pecuniary supplies.

#### A DISSENTING RECTOR.

A letter has been addressed to the Bishop of Exeter by the Rev. H. E. Head, A.M., Rector of Feniton, and Chaplain to the King of Hanover, in which the following passage occurs:—

“For my own part, I do not coincide in opinion with your lordship, as to the nature of the pledge which I made to the ecclesiastical authorities at my ordination. I neither discerned nor suspected the artifice and iniquity of the declaration of conformity in Charles II.'s act, that antichristian snare, intended to make us pledge ourselves to exalt the vain traditions which are to be found here and there in the Prayer-Book above the Bible, in spite of our previous declaration to the contrary. Having previously, by subscription to the Articles, promised to make Scripture my paramount guide, I am justified in throwing off, what I never intentionally took upon myself, the intolerable yoke of a declaration which militates against that promise. In short, I consider my ordination as a more honest, liberal, consistent, protestant, and holy engagement than the parliament of a libertine and popish king wished it to be. On taking orders, I felt perfectly justified in believing that the ecclesiastical authority did not require me to make any declaration inconsistent with my subscription to the 6th Article: nor was I at that time aware of the unscriptural

expressions in the baptismal service which I since have been compelled to perceive. If I rightly understand your lordship, you signify to me, that having made this discovery, it now becomes my duty, (in your opinion,) voluntarily to leave the ministry. I, on the contrary, not perceiving any solid foundation for this suggestion, and conceiving the evil complained of to be not irremediable, humbly suggest to your lordship, (in perfect accordance with my ordination vows, and with the articles which I have quoted,) that a council of the clergy should be called to rectify or expunge what is unscriptural in our services; and that the legislature should be petitioned, (for what an act of parliament has done an act of parliament can undo,) to modify the rigour of the declaration of conformity, which rigour was prompted by an evil motive, was directed to an evil end, and produces, to this day, evil results.”

At a visitation, subsequently, the Bishop of Exeter referred to this pamphlet in his charge, and Mr. Head endeavoured to deliver a protest, which he has since published. In it he implores his lordship to pause before he avowedly abandons “that great leading principle of a Protestant church—the all-sufficiency of Scripture as a rule of faith;” and protests against his “unholy attempts to coerce and intimidate the ministers of the truth in the discharge of their duty.” The Bishop, however, has the best of the argument. Mr. Head's views are too scriptural to accord with his position as a minister of the established church. He wishes to retain his station, and yet to enjoy Christian liberty; to rank as an episcopalian, and to act as an independent; to receive the dirty wages, and omit to do the dirty work. Let him come forth manfully, as thousands of honest men have done before him.

#### READING ROOM FOR THE BAPTIST DENOMINATION, IN NEW YORK.

Our readers will remark that the office of this paper has been changed. This measure has been adopted for the purpose of supplying a gratuitous Reading Room for Baptists and such other friends as please to call. A subscription has been commenced for the purpose of paying the rent and incidental expenses, while the religious periodicals, with the weekly and daily papers, and other vehicles of intelligence, are supplied from the office of the Advocate.

While the room is free to all our friends in the city, who are expected to call whenever convenient, a special invitation is extended to any of the denomination who come from the country.—*Baptist Advocate.*

## CAPITAL PUNISHMENT.

It is impossible to recount in one's mind the grave authorities and weighty reasons which for several centuries have been accumulating on the side of humanity, without feeling both ashamed and amazed that in the year of grace 1839, capital punishments, however rarely, are still inflicted in countries called Christian. For our own part, we have long been convinced that they are as unauthorised as the very crimes to which they are affixed, and just as much opposed to political expediency as to religious principle. That the religion of Christ forbids them—as by implication it certainly does—ought to prove an irresistible argument for their abolition; but, in spite of the union of Church and State in our polity, we should despair of the success of such a plea, could we not show them to be as inexpedient as they are unauthorised. In the first place, then, it is surely inexpedient to inflict an irreparable injury at the dictate of twelve fallible men,—which we do whenever we take life pursuant to the verdict of a jury. In short, as matter of expediency, it were sounder policy to retain capital punishments in many other cases than in the case of murder; for in many instances murder can be shown to have been committed in the hope of being put to death; and when this

hope does not precede the crime, it almost invariably treads upon its heels. We entertain a deep conviction that murders would be extremely rare, were murderers condemned to live!—*Patriot*.

## LECTURES TO MOTHERS.

A Course of Six Lectures, addressed to Christian Mothers, has been commenced by the Rev. James Millar, of Verulam Scotch Church, Lambeth, to which we are informed that it is highly desirable that the attention of the influential class of persons for whom they are designed, should be directed. They are delivered at the Sunday-school Union Depot, at No. 60, Paternoster-row, where information respecting them, and tickets may be obtained. The first Lecture was given on the 31st of October, and they are to be continued on Nov. 28th; Dec. 19th; Feb. 27th; March 26th; and April 30th.

## RESIGNATIONS.

We are informed that the following Baptist ministers have recently resigned their respective charges: the Rev. W. F. Burchell, of Falmouth; the Rev. C. T. Keen, of Pershore; the Rev. W. Wake, of Lewes; the Rev. J. Padgham, of Egerton; and the Rev. W. Groser, of Maidstone.

## CORRESPONDENCE.

*To the Editor of the Baptist Magazine.*

DEAR SIR,—The position of our denomination with regard to the Bible Society is so unsatisfactory, that I am anxious to draw the attention of your readers to the subject, with a view to elicit friendly discussion, and prepare the way for what appears to me an inevitable proceeding on our part.

It will be recollected that the Committee of the Bible Society refused to aid Mr. Yates's Bengali version, because Mr. Yates rendered the words relating to baptism by Bengali words signifying immersion. In assigning their reasons for this refusal, the Committee stated that "it seemed most desirable to fall back upon the practice resorted to in the English and other versions." Instead of *translating* the word in question, they would *transfer* them into all languages, thus introducing new words to every nation; which will of course be utterly unintelligible, till they are explained by the teachers of religion; and will bear whatever meaning those teachers choose to give to them. The Committee would have us think this a wiser and safer course than to allow translators to render every word honestly

and faithfully, in that manner which they conscientiously believe to be best adapted to convey the "mind of the Spirit."

But the practice of the Bible Society is not uniform. The German, Danish, Dutch, Swedish, and other versions, are circulated by aid of its funds, although in those versions the words in dispute are translated by words signifying immersion. On the other hand, the Society has assisted the Chinese version, in which, for "baptize," we read "perform the washing ceremony," and the Chippewa, in which the Rev. Peter Jones has ventured to use the word "sprinkle;" while the Rev. R. Moffat, of Lattakoo, has recently executed a version of the New Testament in the Sechuana language, and has employed a wonderful word, found, as he says, in that language, which means, "not only to sprinkle, but also to saturate, to make wet, either by pouring or immersion." For printing that version, the Committee cheerfully voted 250 reams of paper, for an edition of 4000 copies.\*

I do not blame the Committee for aiding

\* Report, p. lxxvi. Appendix, p. 54.



those versions. I think they would have been wanting in their duty if they had declined to do so. But it is sufficiently clear, with these facts before us, that the refusal to help Mr. Yates's Bengali New Testament must have been really founded on some other reason than the alleged desirableness of "falling back upon the practice resorted to in the English and other versions." What *was* that reason? Were our pædobaptist brethren *afraid* of an immersionist version?

There is another fact relative to Mr. Yates's version which must be placed before the public. An edition of the Bengali New Testament, in the Roman character, has been lately printed in London for the Bible Society, and sent out to Calcutta. Much is said of this edition in the last report of the Society: Dr. Hæberlin is stated to be the editor; for aught that appears to the contrary, he is the translator, for no other name is mentioned. Your readers will doubtless be surprised to learn that this is Mr. Yates's, that is, our own version—borrowed (to use a gentle phrase, for there is no copyright property, it seems, in India) by the Bible Society—altered, in regard to the words relating to baptism, in conformity with the present policy of the Committee—printed from a copy lent to Dr. Hæberlin by Mr. W. H. Pearce, without his being informed of the use to which it was to be applied—and issued to the world without any reference to Mr. Yates as the translator, and without any attempt to obtain his consent, or that of the Committee of the Baptist Missionary Society! I suppose that the Bible Society Committee think this fair and honest; my views, I must confess, are totally different.

Hitherto we have united with other denominations in using the English authorized version. But we do not think (to adopt the words of a zealous advocate of the Bible Society, in the dispute between its Committee and that of the Trinitarian institution)—we do not think "that the English authorized version is so exact to the original, so entirely pure as to the text upon which it was founded, so free from party bias in the minds of its translators, that it ought to be received as a standard by which to judge the merits of every other translation;" nor do we imagine "that the authors of the English version had no hesitation of mind with respect to any of their renderings, but were equally right, and equally confident that they were right, in those passages where they agree with, and in those where they differ from former translators."\* Regarding such assumptions as

entirely erroneous, and therein cordially agreeing with the respected writer, who has mentioned them only to expose their weakness, we wish every translator to be left to the unbiassed exercise of his judgment and conscience. We would not trammel him at all. We would have no standard version. No authority should be assumed, no dictation suffered. The competency of the translator being ascertained, no one should interfere with him: not a word should be said about translating *this*, and transferring *that*. Here the Committee of the Bible Society are at issue with us. They fix on a certain word, and say, "You shall not translate it; at any rate, you shall not translate it in *your way*. We pay for long-standing versions in which it is thus translated, or pay for other versions, in which it is translated differently; but we will not pay for yours. You are honest and conscientious, no doubt; but we have made a law which excludes you. We assist Roman Catholic versions, with all their mistranslations and errors;—we assist Episcopalian versions;—we assist Presbyterian versions;—we assist Independent versions;—we assist Methodist versions;—but *we will not assist Baptist versions.*"

The conduct of the Committee of the Sunday School Union furnishes an example which it would be well for the Bible Society Committee to follow. They publish the church of England catechism, the Assembly's catechism, and the Baptist catechism. These catechisms are not placed in the catalogue among the "books approved" by the Committee, but they are published to suit the convenience and meet the wishes of the respective parties who use them, and are members of the Union. Thus all denominations are treated alike; there is no favouritism, no exception. Let the Committee of the Bible Society do the same, and the controversy will be at an end. Evangelical missions are established all over the world; Episcopalians are located here—Presbyterians, there;—Independents, Methodists, and Baptists take their stand as Providence directs them; and each denomination gets a distinct sphere of labour, and finds opportunities of usefulness separate from all others. Numerous and distinct versions of the Scriptures are the necessary result of these arrangements. All denominations look to the Bible Society to aid them in that department of labour, expecting to find in the constitution of the Society a sure guarantee for the most fair and liberal application of its funds. The Baptists only are disappointed. Other versions are patronised:

\* "Remarks on a pamphlet recently circulated on behalf of the Trinitarian Bible Society,

&c. In two letters to the Rev. A. Brandram By T. H." Generally supposed to be the Rev. Thomas Hartwell Horne. See p. 3.

other translators may do as they please; *βαπτίζω* may be twisted into all sorts of meanings *except* immersion—unless indeed in the case of old versions. Luther may say that it means to immerse, and his version shall continue to be circulated; but woe be to the Baptists if they say so! And what is the reason?

"I do not like thee, doctor Fell;  
The reason why I cannot tell;  
But this I know, and that full well,  
I do not like thee, doctor Fell!"

Then, dear Sir, it comes to this, that Baptists cannot circulate faithful versions of the New Testament—faithful, I mean, especially, with regard to the words relating to baptism—unless they print them at their own expense. If they will not do this, they must be content to supply the heathen with versions in which the real meaning of the words used in connexion with one of Christ's ordinances is purposely kept out of sight. And by so doing they suffer a principle to be established, which cannot fail to have a most injurious operation. The interference will not stop here. Other encroachments are already attempted. "The late Moscow edition of the Armenian New Testament," says a missionary in the field, "has been barbarized by substituting the anglicized Greek word *baptism* for the Armenian word for *immersion*, which had for ages held a place in the Armenian Bible." The same brother, speaking of the labours of the Calcutta Bible Society, says, "They have resolved to print an edition of three thousand copies of the New Testament in Hindustani, in which not only is *βαπτίζω* transferred, but also the words for *bishop*, *presbyter*, *deacon*, &c.; so that it is likely to contain not a few unintelligible terms."\*

Our American brethren have made a noble stand against these encroachments and corruptions, by forming the "American and Foreign Bible Society." In so doing they acted purely on the defensive, the American Bible Society having refused to aid the Baptist versions, for the same reasons as those alleged by the Bible Society in this country. It is most gratifying to learn that the new institution is warmly welcomed and liberally supported by the Baptist denomination in the United States, and promises to take a very respectable rank among the benevolent enterprises of the age. Under its auspices the American Baptist missionaries are translating and printing the Scriptures, in whole or in part, in the Burmese, Karen, Chinese, Siamese, Telogoo, Shyan, Assamese, Oruja, Armenian, Cherokee, Shawanoe, Delaware, Ojib-

way, Creek, Otoe, and Choctaw languages. In accomplishing these labours, they are guided by a resolution of the American Baptist Board of Foreign Missions, passed in 1833, and which directs them "to endeavour, by earnest prayer and diligent study, to ascertain the exact meaning of the original text; to express that meaning as exactly as the nature of the languages into which they shall translate the Bible will permit; and to *transfer no words which are capable of being literally translated.*"† This resolution deserves to be commended to the special notice of the Earl-street Committee.

The translation department of our mission is indebted to the kindness of the Committee of the American and Foreign Bible Society, for sending donations amounting in the whole to 20,000 dollars, or £4,100 ls. 8d. sterling. Without this seasonable assistance the efforts of our brethren at Calcutta must have been distressingly crippled. But, grateful as we are for this generous expression of sympathy on the part of our transatlantic friends, we can neither expect nor wish to be always pensioners on their bounty. Their own missionaries have the first claim on their attention, and their opportunities for scripture distribution are widening and multiplying every day. It is not too much to suppose that the efforts of the American missionaries will ere long absorb the entire funds of the new society. But, whether that supposition be correct or not, it is evident that a vast field is open to our agents in Calcutta. It is well observed in the last Report of the American and Foreign Bible Society, that "the mechanical and other facilities for printing and multiplying copies of the Scriptures at Calcutta are believed to be unsurpassed at any other missionary station. They have an adequate number of printing-presses, and type-founders who have already cut and cast types, used in all the principal languages of Asia, and assistants of all classes, trained in the careful composing and correcting of types, and in the revision of proofs in various languages. At Calcutta, the missionaries can readily procure, at moderate wages, learned men of almost every Asiatic country, to aid in the translation and revision of proofs in any new language in which this Society (or any other) may be able to print the sacred Scriptures. And, by means of steamers and other vessels, they may communicate with most of the large cities in Hindustan, and every other part of Asia, so that they can economically and expeditiously forward copies of the Scriptures wherever needed for circulation."‡ Mr. W. H. Pearce says, referring to the Bengal Presidency only, which contains about sixty millions of in-

\* Second Report of the American and Foreign Bible Society, p. 18.

† First Report, p. 13.

‡ Page 21.



habitants—"It is a heart-rending fact, that supposing 50,000 Testaments could be annually distributed, still sixty years must elapse before a copy can find its way to each of those who are now able to read, while nothing whatever would then be done for the rapidly increasing numbers who, through the progress of education, will in the interim have acquired the ability to read."\*

The question is, what shall be done? Shall we allow the thronging population of India to be tardily furnished with the Scriptures by other hands? Shall we look on unconcernedly, while unfaithful versions (as we hold them to be) are circulated? Shall we limit our efforts to the supply required by the churches of our own denomination, and their immediate localities? Or, shall we not rather regard the change in the policy of the British and Foreign Bible Society as a loud call to separate and vigorous action? One of our missionaries in Calcutta writes thus to the Committee of the American and Foreign Bible Society—"What our friends in England will do, I cannot tell; but *I am every day more and more convinced of the desirableness, and, in fact, the necessity, if we are to do any thing to purpose, of our acting as a denomination for ourselves, and by ourselves.* No other way appears to me in which we can expect to do so much good, or to do it with so much comfort."† To this I for one give my hearty assent and consent. I stand prepared to join my brethren in forming a Bible Society on the plan and principles adopted by our transatlantic brethren. Many, I doubt not, are ready to respond to the call. The prompt communication of their sentiments is on many accounts desirable.

I am, dear Sir, very truly yours,

J. M. CRAMP.

St. Peter's, Isle of Thanet,  
Oct. 11, 1839.

#### ON A COUNTRY MINISTER'S PLAN FOR LIQUIDATING CHAPEL DEBTS.

*To the Editor of the Baptist Magazine.*

SIR,—I have read, with pleasure, the remarks of your Correspondent, "A Country Minister," on the subject of adopting some plan for the immediate discharge of all our "Chapel Debts," inserted in the last number of your much improved and interesting periodical.

The objections to the present system of collecting moneys for payment of those debts are numerous, and with some insurmountable, rendering a change in the mode of obtaining the requisite funds, if not absolutely necessary, certainly very desirable.

I could myself state some reasons, arising from circumstances that have passed under my own observation, why the present plan should be abolished, and which have in fact induced me, for some three or four years, to refuse to contribute to "Chapel Cases;" but, let me add, that I at the same time entertained the hope, and so expressed myself, that some more efficient and less objectionable method would be speedily devised and acted upon.

I therefore rejoice at the suggestion of the "Country Minister," and consider that his plan, is not merely feasible, but worthy of adoption. I incline to think, however, that he has fixed the maximum contribution at too low a standard; but this objection may be easily remedied by several members of the same family becoming subscribers, instead of the head of it only. And, in order to help the matter forward a little, I engage for myself to be one, and for my wife to be another of the "100," who shall subscribe £100 each towards the creation of a fund for the immediate and entire liquidation of the debts upon our places of worship, and which, as your correspondent very truly intimates, "exert a benumbing influence upon our denominational operations."

I am Sir, your obedient servant,

WILLIAM REES.

Haverford West, Oct. 3, 1839.

#### HOME EXPENDITURE OF MISSIONARY SOCIETIES.

*To the Editor of the Baptist Magazine.*

DEAR SIR,—My attention has been lately directed to the home expenditure of our Foreign Missionary Societies. I have for my own satisfaction carefully investigated the last reports of the principal of these institutions. Perhaps some of your readers may be interested in the results of my inquiries. If you are of that opinion, the following paper is quite at your service.

It is scarcely necessary to premise, that home expenses are absolutely necessary to the existence of a foreign mission. Candidates for service in a distant land *must* be instructed; some provision for destitute widows and orphans *must* be made; missionary information *must* be published and widely diffused; and agency of various kinds *must* be employed, and diligently occupied in transacting the multifarious business of these institutions, or they would quickly languish and decay. A due regard to economy is doubtless to be observed, and is not likely to be forgotten, where the expenditure is controlled by those, who are themselves among the largest contributors, and where, moreover, accurate accounts are regularly given, at stated periods, to the public. Probably the greater danger is on the other side, and a society may suffer for

\* Ibid, page 34.

† Second Report, p. 10.

want of sufficient agency to secure for it all the support which, under a different management, might be obtained.

But, passing these general observations, the following table exhibits, in parallel columns, the expenditure of the four larger Missionary Societies, arranged under the respective heads adopted in the annual cash statement of our own Society. There is some little variation in the arrangement of the different societies, but the particulars are adjusted, as far as possible, to the common standard I have mentioned; and any little variation does not affect the total result in each case, which is carefully drawn from the official reports, as already stated.

In order to construct this table, no little labour was required. A bare examination of the balance-sheets would by no means have been sufficient. One instance will make this clear. In the cash statement of our own Society, the expenses incurred by auxiliaries are brought into the general account; but in the other reports these sums are deducted, in each instance, before the

amount of contributions is brought forward. To ascertain the amount under this head, therefore, it was necessary carefully to examine all the details, extending to nearly three hundred pages, each containing four columns of the smallest print. The results of this examination are, I believe, accurately stated; and should any reader think otherwise, I shall be happy to explain or correct, as the case may require.

It will be noticed that the sums given as the income of each society do not correspond with the gross amount, as stated in the reports. The reason is, that from such gross amount have been deducted the sums received from foreign stations, government grants, cash on annuity, and dividends on stock; leaving that amount only in each case, in which the per centage may be calculated with equal justice to all parties. I merely indicate the *principle* on which I have proceeded; to give you the *figures* of the analysis would impart a new and, I suspect, not very attractive character to your pages.

	Baptist.			London.			Church.			Wesleyan.		
	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
Widows & Families of Missionaries	262	3	10	2362	5	9	4256	8	5	2195	14	11
Missionary Students	101	16	10	2767	8	2	3414	10	4	1052	8	0
Printing, Publications, Boxes, &c.	378	9	3	592	10	11	2930	10	8	3317	17	11
Agency	930	0	0	1737	15	1	3154	0	8	1185	6	11
Auxiliary Societies	501	14	2	1156	7	4	3478	10	1	4720	4	1
Travelling and other Incidentals	558	11	3	737	11	0	1624	15	1	415	11	9
Postage, Carriage, &c.	145	0	7	825	16	4	809	8	1	247	4	0
Rent, Taxes, & Building Expenses	131	7	9	778	16	6	722	13	8	1116	17	11
Interest	35	16	1							1137	16	8
	3044	19	9	10958	11	1	20390	17	0	15389	2	2

The income, calculated on the principle already explained, of

The Baptist Society is	£21,129	1	4	Expenses	£14	8	1	per cent.
London .. ..	57,543	13	10	....	19	0	10	....
Church .. ..	68,341	14	8	....	29	16	8	....
Wesleyan .. ..	75,889	6	7	....	20	5	6	....

It is worthy of remark, that the Committee of the Church Missionary Society have lately, as we learn from their report, been engaged in carefully revising their expenditure. "Their investigation," it is stated, has been carried into the minutest details, and has led to the conclusion that it is conducted with considerateness and economy."

I will only add, that on referring to the periodical accounts of our own Society for the years 1815—1818, I find the proportionate charge at that early period was a fraction over twenty per cent, or about one-third more than at present.

I am, yours, &c.,

A FRIEND TO MISSIONS.

#### PORTRAIT OF A DISSENTER.

To the Editor of the Baptist Magazine.

SIR,—The testimony of an adversary, when in our favour, is generally deemed valuable; and so the apostle thought, when quoting to the Athenians from "certain of their own poets." Perhaps you may consider the following high churchman's estimate of dissenters worth presenting to your readers. It is extracted from Vol. 3 of an interesting "Tour in Bohemia and Hungary," by Mr. Gleig, the Tory and talented chaplain of Chelsea hospital; who thus describes a Protestant peasant with whom he walked and conversed for some time:—

"He was altogether an excellent specimen of the zealous and conscientious dissenter,



such as we every-where find him. For it is a fact that, in reference to the points of difference between their own and the dominant communion, and indeed in all matters of church history, through whatever medium of prejudice examined, dissenters are, in nine cases out of ten, much better informed than the members of the church from which their own has seceded. The churchman is content to abide by the religion of his fathers; first, because it came to him from his fathers, and next, because it is the establishment: whereas the dissenter must, in order to justify himself in his own eyes, be able to assign some reason for his rejection of that church's ministration."

W. B.

#### EDITORIAL POSTSCRIPT.

In our present number we have printed two letters on negro slavery in the United States, partly in order to render deserved honour to men who distinguished themselves more than forty years ago, by their advocacy of universal justice, and partly in order to show the opponents and half-hearted friends of emancipation, on both sides of the Atlantic, that the condemnation of slave dealers and slaveholders is not an ebullition of hot-headed enthusiasm, or of modern love of agitation, but that it was expressed in terms equally decided, in the last age, by men whose names are venerated as examples of integrity, moderation, and practical wisdom. It is an awful fact that the retention of fellow men and fellow Christians in bondage, is still defended by professed admirers of civil equality, and professed followers of the Son of God. It is grievous to reflect that the victims of cupidity and injustice in the United States, instead of being less numerous than when these letters were written, are greatly multiplied, and that their yoke, instead of being lighter, is more weighty. But how appalling is the thought of the guilt, which, at the equitable tribunal of Him who is appointed to judge the quick and the dead, will be assigned to those stony-hearted speculators in evangelical doctrine, who have received such pointed remonstrances repeatedly, but remain regardless of those cries which are continually entering the ears of the Lord of Sabaoth!

We have seen the first number of a paper entitled "The Jamaica Emancipator, or Friend of Africa." It is printed at Falmouth, at "The Western Union Baptist Mission Press," and is conducted, we are informed, principally, if not exclusively, by the children of those respecting whom, some years ago, certain philosophers debated whether they ought to be ranked with ouran-outangs or with men. It contains an interesting account of the manner in which the

first of August, 1839, the anniversary of Jamaica freedom, was spent at the Baptist chapel, Falmouth; where a general meeting for thanksgiving and prayer was held, at six in the morning; an examination of the scholars belonging to various schools occupied the forenoon, and subsequently, a spirited meeting of the Falmouth society for the universal extinction of slavery was held, at which Mr. Edward Barrett, formerly a slave, presided, and several appropriate resolutions were passed. It announces, also, the following "Glorious Intelligence:" "It is with unbounded delight we inform our friends that a General Convention of the Baptist churches in America has been held in New York, and that a society for the immediate abolition of slavery throughout America has been formed; a newspaper, called the Christian Reflector, is the organ of this noble band of christian philanthropists, and manfully does it hurl defiance against this direful curse. We wish them God speed, and assure them of the cordial sympathy and support of the Baptist peasantry in this island, and of their readiness to assist them in this enterprise to the utmost of their power."

The Rev. Archibald Maclay, A.M., whose appointment as a deputation from the American and Foreign Bible Society is announced in our American intelligence, has arrived in London. He brings with him credentials from the principal Baptist ministers in New York, in which they say, "For more than thirty years he has preached the gospel of the grace of God in this city, with affection, fidelity, and success. His efforts in the Bible cause have been greatly blessed, and in prosecuting the same work of faith and labour of love, we do most earnestly commend him to the kind regards of the friends of Zion in his native land, and to the benedictions of Almighty God."

A correspondent who signs himself J. H. inquires earnestly why the projects described in the letter of the London Association are not going forward more evidently;—fears it will be supposed that they are abandoned;—and advises that a list of the contributions which have been promised should be immediately published; having a full conviction that if this were done it would be augmented rapidly.

We are informed that the Rev. W. Miall has accepted an invitation to succeed the late Rev. James Smith, as pastor of the church meeting in Providence Chapel, Shoreditch.

A new chapel at Deeping, St. James, Lincolnshire, which has been built for the use of the Rev. Mr. Tryon, a clergyman who has recently become a Baptist, was opened on the 23rd of October.

# THE MISSIONARY HERALD.

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Subscriptions and Donations in aid of the Funds of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street London; in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Camden-street; at the Baptist Mission Press, Calcutta, by the Rev. James Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson, and at New York, U. S., by W. Colgate, Esq.

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VIEW IN THE HIMALAYA MOUNTAINS.

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For the sketch given above we are indebted to the kindness of our much-esteemed friend, the Rev. W. H. Pearce, who, we trust, by this time has been permitted to reach the sphere of his useful labours. It represents part of the village of Chepaal, on the Himalaya Mountains. It is taken from a lofty wooden house close at hand. The village itself is one of the highest in the range between Mussoorie and Simlah, and is the usual halting place for travellers between those two European stations. The elevation is about 9,000 or 10,000 feet, and the views on all sides are most lovely. The houses are constructed very much after the Swiss fashion,—heavy, slated, overhanging roofs, wooden walls, and small enclosures. Each village is surrounded by a patch of cultivated land, on which

rice is grown, and coarse grain, sufficient for the wants of the inhabitants. Steps are cut, as it were, in the mountain side; and each step, varying in width from five to twelve feet, is a field for the growth of corn. The water used for irrigation runs from the field above, already watered, to the one beneath, which requires a supply.

The manners of the people, where they have not come in contact with European and native servants from the plains, are simple and interesting. The cumbrous idolatry of the Hindoos is quite unknown. A stone, placed upon the peak of a high mountain, sprinkled with a little red powder, and moistened with water, is their god, or at least the place where they worship their god. Their notions upon the whole subject



seem very vague. There are temples in some of the villages, and priests dedicated to the temple worship, but these are comparatively few. They meet in these places to dance their war dances, and sing their songs, accompanied by rude music. The women join on all these occasions of public festivity, and take a prominent part in them. Strange and cruel customs linger amongst them, although disappearing under British influence. Female infanticide was universal. This is now forbidden; and whenever the political agent, on his tour of inspection, visits any village, the female children are mustered, to see that the number is correct.

Witchcraft was fully recognised; and there is now a high waterfall, down which the accused were thrown, in order to prove their guilt or innocence: if they escaped, they were considered guilty of the charge, and put to death accordingly; if by the fall they perished, they were deemed to have been innocent. This ordeal is now forbidden; but the impression in its favour, and of its truth, remains very strong.

The strange and unnatural custom of one

woman having several husbands still remains. All the brothers of her husband are her husbands: she marries the whole family. Hence misery of all kinds, hence quarrels, hence jealousy, hence disputes about inheritance, and a long train of evils, which can only be remedied by the renunciation of the odious practice. It is discouraged, but cannot be at once forbidden.

Only very few of the higher classes can either read or write; but there is the strongest desire for knowledge, and a deep sense of ignorance.

The Bishop of Calcutta travelled this route in 1836, and halted at this village of Chepaal; and everywhere he was met by earnest requests for European teachers, and strong assurances of the eagerness of all classes to be better instructed.

It is a noble field for missionary labours. What a blessing will it be when these mountaineers shall be brought to know "the only true God, and Jesus Christ whom he hath sent!" Hasten the time, O Lord!

## BURMAH.

### NOTICES OF THE LAST DAYS OF MRS. JUDSON, WITH A VISIT TO HER TOMB, BY THE REV. HOWARD MALCOM.

VERY few, if any, among those who take an interest in missions to the heathen, are unacquainted with the names, and the eventful history, of Mr. and Mrs. Judson, the first missionaries sent by the American Baptist Board to the benighted region of Burmah. It pleased God that his honoured servant, Mr. Judson, should survive the dreadful hardships he suffered from the Burmese, during the war between them and the British; and, having obtained help of God, he continues to the present day, witnessing and promoting the advancement of the sacred cause. But the faithful and devoted companion of his toils and dangers,—his amiable, accomplished, and truly pious wife, was summoned away just at the period when their prospects had become the most inviting, and the opportunity was afforded of employing all her talents and influence, without restraint, for the spiritual benefit of the heathen.

"But God," remarks her American biographer,\* "saw fit to remove her, for her work was done. She had not lived in vain: five converted Burmans had gone before her to heaven. Her name will be remembered in the churches of Burmah in future times, when the pagodas of Guadama shall have fallen; when the spires of Christian temples shall gleam along

the waters of the Irrawady and the Salwen; and when the 'golden city' shall have lifted up her gates to let the King of Glory in. Let us hope, meanwhile, that her bright example will inspire many others with the generous resolution to toil and to die, like her, for the salvation of the heathen."

Before we notice the closing scene of this excellent woman's mortal existence, our readers will not be displeased by our introducing a grateful and affecting reference to her memory from the pen of a British officer, Major Calder Campbell, who had a transient interview with her and Mr. Judson a few months

\* The excellent James D. Knowles, himself now an inhabitant of the better world.

before her decease. Major C., then a lieutenant, when descending the river Irrawady, in a canoe manned by Burmans, was attacked in the night, while asleep, by his treacherous boatmen, and severely wounded, and robbed. When waiting on the beach, in much anxiety and distress, for the passage of some friendly bark, a row-boat was seen approaching, signals of distress were made, and a skiff sent to his assistance. The narrator proceeds:—

We were taken on board. My eyes first rested on the thin, attenuated form of a lady—a white lady, the first white woman I had seen for more than a year. She was standing on the little deck of the row-boat, leaning on the arm of a sickly-looking gentleman, with an intellectual cast of countenance, in whom I at once recognized the husband or the brother. His dress and bearing pointed him out as a missionary.

I have said that I had not beheld a white female for many days, and now the soothing accents of female words fell upon my ears like a household hymn of my youth. My wound was tenderly dressed, my head bound up, and I was laid upon a sofa-bed. With what a thankful heart did I breathe forth a blessing on these kind Samaritans! with what delight did I drink in the mild, gentle sounds of that sweet woman's voice, as she pressed me to recruit my strength with some of that beverage "which cheers but not inebriates!" She was seated in a large sort of swinging chair, of American construction, in which her slight, emaciated, but graceful form, appeared almost ethereal. Yet, with much of heaven, there were still the breathings of earthly feeling about her; for at her feet rested a babe,—a little wan baby, on which her eyes often turned with all a mother's love. And, gazing frequently upon her delicate features, with a fond yet fearful glance, was that meek missionary, her husband. Her face was pale—very pale, with that expression of deep and serious thought which speaks of the strong and vigorous mind within the frail and perishing body. Her brown hair was braided over a placid and holy brow; but her hands—those small, lily hands, were quite beautiful: beautiful they were, and very wan; for, ah! they told of

disease, of death—death in all its transparent grace, when the sickly blood shines through the clear skin, even as the bright poison lights up the Venetian glass which it is about to shatter! That lady was Mrs. Judson, whose long captivity and severe hardships amongst the Burmese, have since been detailed in her published journals.

I remained two days with them,—two delightful days they were to me. Mrs. Judson's powers of conversation were of the first order; and the many affecting anecdotes that she gave us of their long and cruel bondage, their struggles in the cause of religion, and their adventures during a long residence at the court of Ava, gained a heightened interest from the beautiful energetic simplicity of her language, as well as from the certainty I felt that so fragile a flower as she in very truth was, had but a brief season to linger on earth.

Why is it that we grieve to think of the approaching death of the young, the virtuous, the ready? Alas! it is the selfishness of human nature that would keep to itself the purest and sweetest gifts of Heaven, to encounter the blasts and the blights of a world where we see them, rather than that they should be transplanted to a happier region, where we see them not.

When I left the kind Judsons I did so with regret. When I looked for the last time on her mild, worn countenance, as she issued some instructions to my new set of boatmen, I felt my eyes fill with prophetic tears. They were not perceived. We parted, and we never met again; nor is it likely that the wounded subaltern was ever again thought of by those who had succoured him. Mrs. Judson and her child died soon after the cessation of hostilities.

Mrs. Judson died at Amherst, on the eastern bank of the river Salwen, and the seat of government in the territories ceded to the English at the conclusion of the war, on the 24th of October, 1826, while her beloved husband was absent at Ava, the Burmese capital. On receiving the distressing intelligence he hastened to the spot; and, on reaching it, thus addresses the mother of his departed consort:—

*Amherst, Feb. 4, 1827.*

Amid the desolation that death has made, I take up my pen once more to address the mother of my beloved Ann. I am sitting in the house she built, in the room where she breathed her last, and at a window from which I see the tree that stands at the head of her grave, and

the top of the "small rude fence," which they have put up "to protect it from incautious intrusion."

Mr. and Mrs. Wade are living in the house, having arrived here about a month after Ann's death; and Mrs. Wade has taken charge of my poor motherless Maria. I was unable to get any accounts of the child at Rangoon; and it



was only on my arriving here, the 24th ult., that I learned she was still alive. Mr. Wade met me at the landing place; and, as I passed on to the house, one and another of the native Christians came out, and when they saw me they began to weep. At length we reached the house; and I almost expected to see my love coming out to meet me, as usual; but no, I saw only, in the arms of Mrs. Wade, a poor, little, puny child, who could not recognise her weeping father, and from whose infant mind had long been erased all recollections of the mother who loved her so much.

She turned away from me in alarm; and I, obliged to seek comfort elsewhere, found my way to the grave; but who ever obtained comfort there? Thence I went to the house, in which I left her, and looked at the spot where we last knelt in prayer, and where we exchanged the parting kiss.

The doctor who attended her has removed to another station, and the only information I can obtain is such as the native Christians are able to communicate.

It seems that her head was much affected during her last days, and she said but little. She sometimes complained thus: "The teacher is long in coming, and the new missionaries are long in coming; I must die alone, and leave my little one; but as it is the will of God, I acquiesce in his will. I am not afraid of death, but I am afraid I shall not be able to bear these pains. Tell the teacher that the disease was most violent, and I could not write; tell him how I suffered and died; tell him all that you see; and take care of the house and things until he returns." When she was unable to notice any thing else, she would still call the child to her, and charge the nurse to be kind to it, and indulge it in every thing, until its father should return. The last day or two she lay almost senseless and motionless, on one side, her head reclining on one arm, her eyes closed; and, at eight in the evening, with one exclamation of distress in the Burman language, she ceased to breathe.

Feb. 7.—I have been on a visit to the physi-

cian who attended her in her illness. He has the character of a kind, attentive, and skilful practitioner, and his communications to me have been rather consoling. I am now convinced that every thing possible was done; and that, had I been present myself, I could not have essentially contributed to avert the fatal termination of the disease. The doctor was with her twice a day, and frequently spent the greater part of the night by her side. He says, that from the first attack of the fever she was persuaded she should not recover, but that her mind was uniformly tranquil and happy in the prospect of death: she only expressed occasional regret at leaving her child, the native Christians, and the schools, before her husband or another missionary family could arrive. The last two days she was free from pain. On her attention being aroused by reiterated questions, she replied, "I feel quite well, only very weak." These were her last words.

The doctor is decidedly of opinion that the fatal termination of the fever is not to be ascribed to the localities of the new settlement, but chiefly to the weakness of her constitution, occasioned by severe privations and long-protracted sufferings, which she endured at Ava. Oh, with what meekness, patience, magnanimity, and Christian fortitude she bore those sufferings! And can I wish they had been less! Can I sacrilegiously wish to rob her crown of a single gem? Much she saw and suffered of the evil of this evil world; and eminently was she qualified to relish and enjoy the pure and holy rest into which she has entered. True, she has been taken from a sphere in which she was singularly qualified, by her natural disposition, her winning manners, her devoted zeal, and her perfect acquaintance with the language, to be extensively serviceable to the cause of Christ; true, she has been torn from her husband's bleeding heart, and from her darling babe; but infinite wisdom and love have presided, as ever, in this most afflicting dispensation. Faith decides that it is all right; and the decision of faith eternally will soon confirm.

On the 26th of April following, Mr. Judson adds, in writing to the same correspondent:—

My sweet little Maria lies by the side of her fond mother. The complaint to which she was subject several months, (an affection of the bowels,) proved incurable. She had the best medical advice; and the kind care of Mrs. Wade could not have been, in any respect, exceeded by that of her own mother. But all our efforts, and prayers, and tears could not propitiate the cruel disease: the work of death went forward; and, after the usual process, excruciating to a parent's feelings, she ceased to breathe, on the 24th inst., at three o'clock P.M., aged two

years and three months. We then closed her faded eyes, and bound up her discoloured lips, where the dark touch of death first appeared, and folded her little hands, the exact pattern of her mother's, on her cold breast. The next morning we made her last bed, in the small inclosure which surrounds her mother's lonely grave. Together they rest in hope, under the hope-tree (Hopia,) which stands at the head of the graves; and together, I trust, their spirits are rejoicing, after a short separation of precisely six months.

To mark this "lonely grave," two marble stones, with an appropriate inscription, have been sent from America; and, on the 21st of February, 1836, Mr. Malcom visited the interesting spot. His words are,—



THE GRAVE OF MRS. JUDSON.

I went ashore, and sketched Mrs. Judson's grave, and the tree over it.

The head and foot stones are in perfect order, and, with the little grave of "Maria," are inclosed in a light bamtoo fence. The mouth of the Salwen and the broad expanse of ocean opens on the left. It is a holy spot, calculated, indeed, to awaken the emotions which the sweet poetess has ascribed to the traveller.

Instead of attempting to describe my thoughts and feelings as I gazed upon the spot, I will give some stanzas written by Mrs. Sigourney, to whom I forwarded a copy of the picture, with the request that she would furnish a few lines.

#### THE HOPIA TREE,

PLANTED OVER THE GRAVE OF MRS. A. H. JUDSON.

"Rest! rest! the Hopia tree is green,  
And proudly waves its leafy screen  
Thy lowly bed above;  
And by thy side, no more to weep,  
Thine infant shares the gentle sleep,  
The youngest bud of love.

"How oft its feebly-wailing cry  
Detained unsealed thy watchful eye,  
And pained that parting hour,  
When pallid Death, with stealthy tread,  
Descried thee on thy fever-bed,  
And proved his fatal power!

"Ah! do I see, with faded charm,  
Thy head reclining on thine arm,  
The "teacher" far away?  
But now, thy mission-labours o'er,  
Rest, weary clay, to wake no more  
Till the great rising day."

Thus spake the traveller, as he stayed  
His step within that sacred shade:  
A man of God was he,  
Who his Redeemer's glory sought,  
And paused to woo the holy thought  
Beneath that Hopia tree.

The Salwen's tide went rushing by,  
And Burmah's cloudless moon was high,  
With many a solemn star;  
And while he mused, methought there stole  
An angel's whisper o'er his soul,  
From that pure clime afar,

Where swells no more the heathen sigh,  
Nor 'neath the idol's stony eye  
Dark sacrifice is done;  
And where no more, by prayers and tears,  
And toils of agonizing years,  
The martyr's crown is won.

Then visions of the faith that blest  
The dying saint's rejoicing breast,  
And set the pagan free,  
Came thronging on, serenely bright,  
And cheered the traveller's heart that night,  
Beneath the Hopia tree.



In our next number we hope to insert an address on the condition of females in Burmah, circulated by Mrs. Judson during her visit to America in 1822. We trust it may serve to deepen and perpetuate the feelings of benevolent compassion towards their own sex in the Eastern world among Christian ladies at home.

## J A M A I C A.

AFTER our last Number had been sent to press, viz., on Wednesday, Sept. 25th, the Quarterly Meeting of the Central Committee of the Baptist Mission was held, at which the following Resolutions were unanimously passed :—

I. That this Committee have heard, with equal disgust and indignation, of recent judicial proceedings in Jamaica, affecting their devoted and esteemed missionaries, the Rev. William Knibb and the Rev. Samuel Oughton ; proceedings by which justice has been flagrantly denied to the former, and atrocious injustice has been inflicted on the latter. Under these trying circumstances, the Committee feel it incumbent on them promptly to declare their sincere sympathy with their persecuted brethren, whom they cheerfully assure of their unabated confidence and resolute support.

II. That, as the measures which remain to

be taken in order to secure justice, as well as those which have already been adopted, involve heavy expenses, which cannot be permitted to fall on the parties themselves, this Committee confidently anticipate that an adequate subscription will be raised by the British public, in which, they are persuaded, the friends of the Baptist Missionary Society will cordially co-operate, with a view to defray the costs of all the sufferers in these iniquitous proceedings.

III. That these Resolutions be published in the Baptist Magazine, the Patriot, the British Emancipator, the Morning Chronicle, and the Times.

The anticipation expressed in our last article on this painful subject, as to the interest which would be awakened in this country, has proved correct. A respectable Committee has been formed, comprising well-known friends of justice and freedom, of various religious denominations, for the purpose of defraying the legal expenses arising out of these proceedings, and several liberal donations have already been made. Before this article meets the public eye, we doubt not, an appeal on the subject from that Committee will have been put into circulation, to which we earnestly invite the attention of our friends, both in town and country.

## SPANISH TOWN.

WE subjoin a communication from Mr. Phillippo, which would have been earlier inserted, if we could have found room for it. The statement our brother is enabled to give respecting his numerous and important charge will awaken sentiments of gratitude and joy in many hearts. The letter is dated—

*Sligoville, April 16, 1839.*

During a year that has been so greatly distinguished as the past in the history of the West Indian islands by the abolition of slavery, it becomes an additionally gratifying duty to review the dispensations of Divine Providence towards the churches and congregations under my pastoral care within that period.

The church of Christ, in all ages of the world, has exhibited individual instances of frailty and imperfection in its members ; nor, in the nature of things, has she been able to escape

the censures occasioned by the impositions of "unreasonable and wicked men."

As a feeble branch of that great family, the church under my charge at Spanish Town has not been without its trials, as a consequence of individual defection. I have had, as usual, to mourn over several cases of criminality, which have required the vigorous exercise of discipline, and over others that have required reproof. Many of our brethren and friends have been removed from amongst us by death, some to other churches ; and not a few have turned back again into the world, and have walked no more with

us. While, however, these occurrences have excited humiliation and sorrow, there are other circumstances connected with the church that equally claim the expression of heartfelt gratitude and joy.

As an immediate result of the great change in our social system to which I have referred, it was not unreasonable to apprehend that, amidst the joyous excitement which that event occasioned, many would have been betrayed into intemperance, and into other excesses and sins, which are at variance with the profession of faith and habitual self-denial of disciples of Christ. In no case, however, so far at least as has been ascertained, have these fears been realized. The conduct of our brethren and friends, on the contrary, during the whole celebration of that great festival, was such as became the followers of our Lord and Saviour Jesus Christ, uniformly modest, sober, and devout, their enemies themselves being judges. Nor has there been a single action on the part of our brethren, so far as the means for correct information have extended, that could even be construed into intentions, on their part, subversive of moral, social, and religious obligation. In every instance, when treated with the consideration due to human beings, and in the prospect of fair remuneration, have they been diligent in business, fervent in spirit, serving the Lord. Hence, I have thought it my duty to repel, on two or three public occasions, the unjust and cruel charges which have been brought against them, in common with their brethren lately delivered from bondage, of indisposition to labour for their daily bread, and neglect of the duties which devolve upon them in the situations in which it has pleased the providence of God to place them. In accordance with the apostolic injunction, I must bear them witness that they have endeavoured to "follow peace with all men, and holiness, without which no man can see the Lord."

Nor have we been, as a Christian society, without the enjoyment of that peace among ourselves which it is both our interest and duty to cultivate. That love to one another which has ever been the distinguishing badge of true discipleship, has continued to exist, and, I earnestly hope, to extend its influence among us; whilst all the other graces which illustrate and adorn the Christian character seem to have been proportionably and generally exemplified.

From general imperfection, and from individual acts of sin on our part, as a Christian society, as before observed, we by no means consider ourselves exempt; but, as the pastor of the church, in some degree, I trust, aware of my awful responsibility to God, I most solemnly declare, in opposition to all that may have been insinuated to the contrary, respecting our churches generally in this island, that wholesome discipline and the most vigilant oversight have been anxiously and unremittingly maintained. The more I know of the deacons of the

church, and the other influential members, de-nominated leaders, most of whom have been in office from ten to twenty years, the more am I convinced that they are eminently men of God, touched with an affectionate concern for his glory in the salvation of their fellow-men, of deep Christian experience, and of sound scriptural views. A church meeting having been regularly held in each week for these fifteen years past, when the nature and duties of church discipline have been often and specially explained and enforced, there are few Christians, in any part of the world, who more thoroughly understand the subject,—none more keen in the detection of sin, more faithful in reproving it, or more impartial or strict in enforcing the penalty it may deserve.

The habitual exercise of wholesome discipline I have, of course, regarded as in every way advantageous to the prosperity of the church, and this I have ever found it. By its exercise a greater dread of sin has been inspired amongst professors generally, the weak have been strengthened, the backslider reclaimed, and the purity of the church and the glory of God preserved in the eyes of the world.

Convinced, in some humble degree, of our duty and interest as a church and people, to endeavour to extend the cause of the Redeemer around us, we have not been altogether unmindful of their claims; hence our monthly special prayer-meetings for the outpouring of the Spirit of God upon the world at large, and for the evangelization of Africa in particular, have been increasingly interesting and crowded. Individual efforts for the conversion of sinners, feeble though they be, and inefficient of themselves, have been doubled within the last few months; and, aware that these would be of little avail without pecuniary aid, that aid has been both cheerfully and liberally afforded. Nor have we, I am happy to say, been permitted to labour in vain.

#### *Desire for the Means of Grace.*

Such has been the increase of our stated congregations during the past year, but especially since the great boon of freedom has been enjoyed, that a third enlargement of our chapel in Spanish Town has become necessary, and also of those at Passage Fort and Sligoville. The former is to be made capable of containing, if possible, 500 more hearers, and the others from 200 to 300 each.

The enlargement of the Spanish Town chapel is now nearly completed; but as that will involve a heavy expense, together with the sums still unpaid for the erection of the other places, the claims of the country, I regret to say, must be postponed. Such, indeed, is the desire, on the part of the poorer classes of the people generally for the Gospel, and on the part of the late apprentices in particular, that if each of the chapels I have already built were twice its present dimensions, and half-a-dozen more could



be erected, I have not the least doubt of all being filled.

### *Numerical Statement of Churches and Schools.*

The statement respecting the churches and schools for the past year is as follows:—

Total number of members that have been added to the church in Spanish Town by baptism, 246; the number added to us from other churches, 35; and the number restored, 27. 13 have died; 9 have been dismissed to other churches; and 33 have been excluded; making a clear increase during the year of 253; and the total number of members in the church 2112.

At Sligoville 65 have been baptized; 7 have been received from other churches; 9 have been restored; 3 have died; and 7 have been excluded; making a clear increase of 71: total number of members now in the church, 405.

The total number of scholars in daily attendance at the different schools under my direction is 505; at evening schools, chiefly adults, including those on the different properties, 702; total number of Sabbath scholars, 1159: thus making an aggregate of children and adults under instruction in this district, exclusive of young persons in training in the normal department, 2598.

In the discharge of my pastoral duties on the Sabbath, I am favoured with the pious and efficient services of three native assistants; together with the gift of a Sabbath's aid from brother Taylor now once a month.

The number of agents employed in carrying on the operations of the schools, it will be seen, is considerable, being in all 85; 22 masters and mistresses of the day and adult evening schools, and 63 teachers of the Sabbath.

This, my dear sir, is a correct statement of the circumstances and condition of the churches under my care, so far as I have been able to calculate, from the important changes that have lately taken place. Any exception in point of accuracy would be in the adult evening schools, as the statement, with respect to them, was not brought down beyond the 1st of August.

It may be scarcely necessary to add to this communication any thing regarding our future prospects. I will only observe that, agency and pecuniary means excepted, they are of the most animating description, exciting our heartfelt gratitude and joy. "Bless the Lord, O our souls!" At no period, probably, in the history of the church of Christ, could it have been said with greater truth than it may now be affirmed respecting our churches in Jamaica, "The more they are persecuted the more they multiply and grow."

## BROWN'S TOWN AND BETHANY.

It will be seen, by referring to another part of the present Number, that a missionary brother, Mr. H. J. Dutton, is about to proceed to Jamaica, with a view to join Mr. Clark, of Brown's Town, and take charge of the neighbouring station at Bethany. Mr. Clark, in a letter dated 18th May, thus describes the necessity of such a coadjutor, the still extending prospects in the vicinity, and the local means which may be calculated on towards his support.

My object in writing at this time especially is to crave for help, not in money, but for a brother to assist me in my labours. I really have more work than I can get through; indeed, I cannot feel satisfied that I am doing justice to all the people of my charge. Preaching is the least part of my work; yet I am often ashamed to go into the pulpit so ill prepared, and I cannot preach without pain to myself; and I fear it will be without benefit to the people, unless I have time to study. It is not enough to have the subject clearly in one's own mind; the difficulty I feel is that, without time, I cannot make it plain or interesting to the people. Often, also, my own soul suffers for want of retirement. There are also matters, besides those duties strictly appropriate to my office, which take up no inconsiderable portion of time, and which cannot be neglected without sacrificing the interests of the people; while the amount of responsibility, pecuniary and moral, is often sufficient to cast down the spirits.

Brown's Town station I have regarded as the sphere of my pastoral labours, and to this I have devoted nearly all my time and energies. I have been richly repaid in the progress of the cause of God, and the affection manifested by the people of my charge. Bethany I regarded merely as a preaching station, and have been able to spend little more than every alternate Saturday and Monday among the people. It has now assumed an importance which I scarcely anticipated. The congregation, as I have before informed you, numbers, as nearly as I can calculate, from 1000 to 1200 every Sabbath, service being conducted by one of the schoolmasters on the Sabbath I am at Brown's Town.

So loud was the cry from Clarendon, "Come over and help us," that I felt bound to attempt something for that benighted district; and although seldom able to go myself, service is conducted by our schoolmasters every fortnight.

On account of the great distance, many persons have to travel to Brown's Town chapel, I

have been much pressed by the people to form a new preaching station, especially on account of the aged, who can seldom—many never—travel to chapel on a Sabbath day. A most eligible spot offers itself on the land I have bought for the people, which we call “Sturge Town,” and on which nearly 100 families are immediately about to locate themselves. It is seven or eight miles from Brown’s Town. We have already commenced a school there, and have 150 children in attendance.

The congregation at Bethany is sufficiently large to be divided; and, as the people who attend are gathered from a district twenty miles in extent, it appears desirable that two stations should be formed, so as to take the Gospel nearer to the people’s doors.

I have purchased for my people a property of 624 acres, three to five miles above Bethany, nearer to Clarendon, and on which nearly 200 families will soon be settled. It seems important that we should have a chapel there, especially as the surrounding population is large; and, indeed, I have pledged myself to the people to that effect. Then a smaller chapel will be absolutely necessary, a little nearer to Brown’s Town than our present Bethany station. Now, overburdened as I am, how can I get on without help with these additional spheres of labour? Not but I might supply them with the aid of schoolmasters, deacons, &c., but I need some

one to share with me in the pastoral duties and responsibilities.

What I would propose, and earnestly request of you is to send, *without delay*, some one to my help. If you send a single man, all I wish is, that you give him his outfit and passage: if his expectations are not unreasonable, the stations will undertake his support; but pray select a man of humble piety and self-denying zeal. This I must leave to you, only repeating my earnest request that help be sent me without delay.

On many accounts, however, a married man would be preferable to one single; but then I could not, until Bethany chapel is built, promise his whole support; but this I will engage, 150*l.* sterling per annum, if you will make up the remainder for the first year; after that the stations would, probably, entirely support him and his wife. It would be necessary, until Bethany chapel is built and paid for, that we should be associated, unless the brother would take the pecuniary liabilities on his shoulders now, which I rather think he would wish to be free, as I gladly would, were it possible.

I hope you will give this immediate attention, and that the Committee will comply with my request. I feel the need of assistance more and more daily. My dear wife has been truly a help; and her efforts, especially among the females, are “not in vain in the Lord.”

## J A V A.

FEW, if any, of the missionaries of our Society have had to bear up, for a series of years, under more heart-sinking discouragement than Mr. Bruckner, who has long been our only agent in this fertile and populous island. With the prophet of old he has reason to cry, *I have spread out my hands all the day unto a rebellious people, which walketh in a way that is not good, after their own thoughts.* How far the peculiar circumstances under which the indigenous population of the island are placed, in relation to their European governors, may operate in strengthening the natural aversion of the heart from the doctrines of the Gospel, we pretend not to determine. Undoubtedly, the state of things is far less encouraging than at the time when our missionary brethren enjoyed the friendly protection and encouragement of the truly estimable British Governor, the enlightened and amiable Sir Thomas Stamford Raffles. The facts to which we allude constitute a strong claim for sympathy on the part of Mr. Bruckner, whose last communication, in his somewhat imperfect English, we give below. It is dated,—

*Samarang, Jan. 23, 1839.*

This station seems to be still like a barren soil; yet the Lord has been pleased to continue me still in it, and to grant me a little strength, by which I have been able to carry on my visits and conversations with the people around me. I have then only very small congregations to speak to. Sometimes they consist of three per-

sons or five, sometimes even of less in number, or sometimes more.

The desire for tracts continues; and I have been obliged to procure a fresh supply of them, which I have been able to do by means of Mr. Medhurst’s lithographic press, the English Tract Society having furnished the paper for them. 4000 of them have lately been printed for me; and a short history of our Saviour’s



life is printing now. These tracts are more legibly printed by lithography than by the cast characters; as the latter contain always a certain stiffness, which unskilful readers cannot make out so quickly.

I find here the means to circulate the native tracts widely into the interior, in which the sound of the Gospel has never been heard. Some become prejudiced against them, which shows that they are understood. Thus, for instance, I met, some weeks ago, with a headman from Suraparto, the seat of the emperor, whom I offered a copy of half the book of Genesis, which also has lately been printed for me, but he rejected it with disdain, saying that he would read only the Koran. Others, from the same place, have been commissioned to ask me for tracts. I have the means of sowing here the seeds of truth widely, by word and books. It is not for us to say when the Lord will give the increase more effectually to it; but we may surely trust to his promises that he will carry on the work in the hearts of those people also, until it shall appear to his own glory in the saving of many. Now it appears to be still the seed-time, after which the harvest-time will come also, if we faint not.

The false prophet is still too deeply rooted in the hearts of these people: with him they find their peace of conscience, and expect their salvation. They readily admit that they are sinners; but there are so many means offered to them by which they can make atonement for their sins, that they think they can dispense with the

Saviour of sinners. Until Christ is pleased to send his Spirit on them, who alone can effectually convince of sins, I can conceive no idea of their conversion to Christ; yet he himself has taught us to pray for him, and to labour for the conversion of the heathen, which is a proof that he will at last own his work and bless it.

There is much to be done in this place, but, alas! the labourers are few. The minister of the Dutch congregation here appears to be a zealo is preacher of the Gospel, but he meets with little encouragement, as the people here are too much given up to the enjoyment of sensual pleasure. This is all they run after, and is the great idol of the day. True conversions do not, as appears, take place among the people.

I have lately received a vast quantity of Dutch tracts, *gratis*, from the Netherland Tract Society at Amsterdam. The Dutch minister here assists zealously in circulating them in his congregation. We have united together to get some members in this place for the Religious Tract Society, in which we have been middling successful.

The sick in the hospital are, by continuance, supplied with tracts.

The British and Foreign Bible Society has agreed to my request for Dutch Bibles and New Testaments, which I have lately received.

Remember me in your prayers. May the blessing of the Lord rest on you and on the whole Society!

## Home Proceedings.

### STATE OF THE FINANCES.

At the close of September six months of the current year had expired; and, as we have reason to think that some kind friends of the Society are anxious to know the state of the funds thus far, we subjoin a few particulars in relation to that important subject.

The total receipts, from April 1st to September 30th, on all accounts, was 10,679*l.* 11*s.* 8*d.*, of which the sum applicable to the general purposes of the Mission was 7,564*l.* 1*s.* 10*d.*, being about 800*l.* less than at the corresponding period last year. This is partly accounted for by the diminution of receipts under the head of Legacies, only 142*l.* 8*s.* 3*d.* having been paid in on that account during the last six months.

It will be remembered that a balance of 2,631*l.* 13*s.* 3*d.* against the Society was reported at the last Annual Meeting. For the extinction of that debt only 1,092*l.* 16*s.* has yet been received, leaving a deficit of 1,538*l.* 17*s.* 3*d.*

The receipts of the year, hitherto, have been equal to the expenditure; but, in addition to nearly 3,000*l.* to meet acceptances, large payments for the Eastern mission will be shortly required, independently of the considerable augmentation of demands from that quarter in consequence of the recent addition to the

number of our missionaries, it will be abundantly obvious that the strenuous exertions of all the friends of the Society are needed, to prevent the recurrence of painful embarrassment. For such exertions the Committee cheerfully rely, under the Divine blessing, on the long-tried affection and kindness of their constituents.

We may be permitted to add, that it would be of great service to the cause, if, in the case of all Auxiliary Societies, the amount of contributions were forwarded to Fen-court promptly after the respective Anniversaries have been held.

*Fen-court, Oct. 11, 1839.*

### CORNWALL AUXILIARY.

THE annual services of the Auxiliary in this county were held during the last month, when Messrs. Aldis, of London, Coombs, of Taunton, and Burton, from the Bahamas, attended, and advocated, with great eloquence and efficiency, the cause of the Society. Public meetings of the Associations composing the Auxiliary were held at St. Austle, on the 22nd of July; Truro, 23rd; Falmouth, 24th; Redruth, 25th; Chace-water, 26th; Penzance, 29th; and at Helston, 30th. At Padstow, where there is yet but an infant interest, a Public Meeting was held on Thursday, the 1st of August; and it is pleasing to report concerning the few friends there, that although having to struggle against many local difficulties, they have, by a kind effort, raised for the mission, during the past year, above 6*l*.

The Nineteenth Anniversary of the County Auxiliary was held at Penzance, on Monday, July 29th; and, after the business of the Branch at that place had been briefly attended to, the secretary read the Nineteenth Report of the County Society, which stated that since the formation of this Auxiliary, it had sent to the Parent Society the sum of 3,605*l*. 5*s*. 8*½d*., and that its receipts for the last year amounted to 200*l*. 0*s*. 10*d*. The various interesting details given in the report appeared to produce a very hallowed feeling throughout the congregation.

It is cause of joy to be enabled to add, concerning the interesting Society at Penzance, that the receipts of that Branch are expected this year to be more than double the amount which they were last year. To a few pious and zealous young friends, whose names are in heaven, and whose record is on high, this great increase is chiefly to be attributed.

Desirable as it may be, on account of the interests of the mission, to see our dear brethren once a year, who come among us on such an errand of love, it has been found this year, as well as on past occasions, that the churches which have been visited for the special object which the deputation contemplated, have, within

their own hallowed circle, been abundantly blessed. The writer of this short account, and whose privilege it was, on many occasions, to accompany the dear servants of God above alluded to, witnessed sufficient to authorise him thus to write; and to add, that the sorrow of parting with such friends of the Redeemer could only be mitigated by the cheering prospect of a reunion in a far happier world, where labour and toil will be exchanged for rest and uninterrupted enjoyment.

It is written that "the righteous shall be in everlasting remembrance;" and, in order to perpetuate the memory of one who was among the first in the formation of this Auxiliary, and who watched over its interests with more than a father's care, the Committee have thought proper to annex to their Report the following tribute of affection to departed worth:—

"Your Committee would affectionately refer to the late Mr. Edmund Clarke, of Truro, by whose death the missionary circle with which he was most intimately associated has sustained no common loss. He was present at the formation of this Auxiliary nineteen years ago; and, to the day of his decease, cherished the warmest attachment to its interests. For more than thirteen years he continued, with the greatest exactness and diligence, to perform the duties of Secretary, for which situation his business-like habits eminently qualified him. In paying this brief tribute of Christian regard to the memory of this good man, it is the desire of the Committee to glorify God in him. May He with whom is the residue of the Spirit thrust forth many more labourers into his harvest, and so powerfully affect the minds of the living that the solemn injunction of Holy Writ may continue to be remembered by them, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."

J. SPASSHATT.

*Redruth, Aug. 13, 1839.*



## DESIGNATION OF A MISSIONARY TO JAMAICA.

ON Tuesday, October 1st, a service was held at Coate, Oxfordshire, when Mr. H. J. Dutton, late of Stepney College, was designated as a missionary to Bethany, Brown's Town, Jamaica, in connexion with the Baptist Missionary Society. The Rev. D. J. East, of Fairford, commenced by reading and prayer; the Rev. C. Darken, of Woodstock, asked the usual ques-

tions; the Rev. R. Brezce, of Lechlade, offered the ordination prayer; and the Rev. W. H. Murch, D.D., of Stepney College, delivered the charge. The other parts of the service were conducted by the Revs. S. Jones, of Burford; A. Hay, of Farringdon; and R. May, of Barnstaple. Mr. Dutton is expecting to sail for Jamaica very shortly.

## ACKNOWLEDGMENTS.

THE thanks of the Committee are respectfully presented to the following, viz., to Mr. M'Lauchlan, Amptill, and Miss Shipton, Birmingham, for parcels of Magazines, Reports, &c., for the Mission; to Mrs. Smith, Garnet Hill, Glasgow, for a box of useful articles for Mr. Knibb's schools; to friends at Salem Chapel, Ipswich, for a box of useful and fancy articles for the Rev. John Hutchins; to Mrs. Steven-

son, Taunton, for a parcel for Mrs. Nichols, Jamaica; to Mr. Robins, Sevenoaks, for a parcel containing farinaceous food; and to Ladies' Anti-Slavery Association, Bath, by Mrs. Spender, secretary, for a box of useful and ornamental articles for schools under the superintendence of the Rev. J. M. Phillippo, Spanish Town, Jamaica.

(Oct. 15.)

## CONTRIBUTIONS

*Received on account of the Baptist Missionary Society, from September 15th to October 15th, 1839.*

## LONDON AND ITS VICINITY.

	£	s.	d.	£	s.	d.
<i>Annual Subscriptions.</i>						
Miles Stringer, Esq. ....	1	1	0			
Rev. W. M. Bunting .....	1	1	0			
				2	2	0

*Donations.*

Jos. Gurney, Esq., for Entally	50	0	0			
Mrs. Masters, ditto .....	20	0	0			
Rev. Joseph Angus, M.A., and friends, for the debt .....	30	0	0			
A 37020 .....	10	0	0			
I .....				110	0	0
Henrietta-street Auxiliary, by J. Dawson, Esq., Treasurer .....	44	8	2			

*Bedfordshire.*

Houghton Regis:—						
Collections .....	12	2	10			
Subscriptions:—						
Cook, Mr. ....	1	1	0			
Cook, Mr. M. ....	0	10	0			
Cook, Mr. J., jun. ....	0	10	0			
Freeman, Mr. ....	0	10	0			
Scroggs, Mr. F. ....	0	10	0			
Sums under 10s. ....	0	10	0			
Missionary Boxes .....	1	17	2			
Weekly Subscriptions by D. Freeman and R. Bowden .....	2	7	8			
				19	18	8

*Cambridgeshire.*

North East Cambridgeshire Auxiliary, by Rev. J. Reynolds.						
Towards the Debt. ....	30	0	0			

	£	s.	d.
Moiety of Collections by Revs. R. Knill and W.W. Evans, at Burwell, Barton, Fordham, Isleham, Newmarket, and Soham .....	15	12	2

*Barton Mills.—**Subscriptions:—*

Bell, Mr. ....	0	10	6
Ellington, Mr., sen. ....	0	10	0
Ellington, Mr. R. ....	0	10	0
Ellington, Mr. T. ....	0	10	0
Gitters, Mr. ....	0	10	6
Owens, Mr. ....	1	1	0
Ditto in farthings. ....	0	7	6
Saunders, Mrs. ....	0	10	6
Secker, Mr. ....	0	10	6
Tubbs, Mr. ....	0	10	6
Sums under 10s. ....	1	0	4
			6 11 4

*Isleham:—*

Norman, Mrs. ....	2	0	0
Box, by Mrs. Wibrow .....	0	5	0
Woods, Mr. ....	0	10	0
			2 15 0

*Devonshire.**Torquay:—*

Dr. Tetley, for the Debt ....	2	2	0
W. Rouse, Esq., and Mrs. R. ditto .....	2	0	0
Ditto .....	8	0	0
			12 2 0

*Hertfordshire.**Hitchin:—*

Collection .....	14	0	0
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	£ s. d.	£ s. d.
St. Albans, by Rev. W. Upton.		
Collections, subscriptions,		
and donations .....	57	12 10
Collected by Miss Young,		
for the education of a na-		
tive girl, to be called		
"Eliza Upton" .....	4	0 0

Ware:—		61	12 10
Miss Medcalfe .....	1	0 0	
Mr. B. Medcalfe .....	0	10 0	
		1	10 0
Hatfield, by B. Young, Esq.		8	3 0
Box Moor, by Rev. F. W. Gotch, on ac-			
count .....	10	0 0	

*Kent.*

West Kent Auxiliary, by Rev. W.			
Groser .....	25	2 7	
Crayford:—			
Ladies' Association .....	5	0 0	
Tunbridge Wells, by Miss Phillips .....	1	0 10	

*Lancashire.*

Ashton:—			
Collection .....	5	12 1	
Mr. Lord .....	0	10 0	
		6	2 1
Manchester:—			
Collections at York-street...	11	0 10	
Ditto George-street .....	16	1 8	

Preston:—			
Collection .....	10	0 0	
Stockport:—			
Collection .....	2	7 0	

Wigan:—			
Collections at			
Lord-street .....	9	12 8	
Commercial Room .....	2	10 0	
Sunday-school .....	1	18 10	
		14	1 6

*Per Rev. Wm. Innes.*

Cloughfold:—			
Collection .....	6	5 0	
Bacup:—			
Madan, James, Esq. .... T.	1	0 0	
Whitaker, Mrs., Broadclough	0	10 6	
Ormerod, Miss .....	1	1 0	
Ditto .....	0	10 6	
Ormerod, Miss B. ....	1	1 0	
Ditto .....	0	10 6	
Penny-a-week Society, by			
Mrs. Dawson .....	4	11 0	
Howorth, Mr., Waterbarn...	0	10 0	
Howorth, Mrs. S. ....	0	10 0	
Collection, Irwell-terrace ...	5	4 1	
Ditto, Ebenezer .....	4	10 0	
Sabbath-school, ditto .....	2	10 0	

Accrington:—			
Collection .....	13	5 0	

Colne:—			
Collection .....	11	2 8	

Goodshaw Chapel:—			
Collection .....	3	0 7	

Haslingden:—			
Collection .....	9	3 2	

Less Expenses .....	65	5 0	
	9	10 0	

*Leicestershire.*

Appleby, by Rev. W. Edwards .....	1	10 7	
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*Northumberland.*

Monkwearmouth:—			
Collection .....	1	11 11	
Sunderland:—			
Collection .....	5	0 0	

North Shields:—			
Collections .....	6	4 0	
Procter, Mr. .... S.	1	0 0	
Spence, Mr. .... S.	0	10 0	
		7	14 0

South Shields:—			
Ingham, R., Esq., M.P. ....	1	0 0	
Winterbotham, Dr. ....	1	0 0	
		2	0 0

*Nottinghamshire.*

Nottinghamshire Auxiliary, by James			
Lomax, Esq., Treasurer.			

Beeston:—			
Collection .....	1	12 0	

Calverton:—			
Collection .....	1	0 0	

Carlton-le-Morland .....	2	5 0	
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Collingham:—			
Collection .....	12	9 5	
Sunday-scholars .....	0	4 1	
Collected by Miss Pope .....	2	0 0	
Anderson, Mr. ....	2	2 0	
Nichols, Mrs. ....	5	0 0	
		21	15 6

Newark:—			
Collection .....	5	0 0	
Dr. Deeping .....	1	1 0	
Mr. Robinson .....	1	0 0	
		7	1 0

Nottingham:—			
Collections at George-street	38	2 0	
Public breakfast .....	8	18 4	
Missionary boxes .....	4	18 6	
Weekly contributions .....	21	2 8	

Subscriptions:—			
Barby, Mr. ....	0	10 0	
Barnett, Mr. ....	1	0 0	
Bradley, Alderman .....	0	0 0	
Chamberlain, Mr. ....	2	0 0	
Clarke, C. H., Esq. ....	1	1 0	
Etherington, Mrs. ....	1	1 0	
Frearson, Mr. J. ....	2	2 0	
Frearson, Mr. H. ....	1	0 0	
Freeman, Mr. ....	2	0 0	
Felkin, Mr. ....	1	0 0	
Frost, Mrs. ....	1	0 0	
Goodall, Mr. ....	1	0 0	
Hallam, Mr. ....	1	0 0	
Heard, John, Esq. ....	10	0 0	
Henson, Mr. ....	1	0 0	
Lamb, Mr. ....	0	10 6	
Lock, Mr. ....	2	2 0	
Lomax, James, Esq. ....	5	0 0	
Lomax, Mr. E. ....	1	1 0	
Newbold, Mr. ....	0	10 6	
Newton, Mr. ....	0	10 6	
Roberts, Mr. T., jun. ....	0	10 0	
Rogers, Mr. ....	3	3 0	
Rogers, Mr. J. ....	0	10 0	
Reynolds, Mr. ....	0	10 6	
Vickers, Mr. ....	2	2 0	
Wells, Mr. ....	2	0 0	
		118	5 6

*Staffordshire.*

Newcastle-under-Lyne, Hanley, and			
Burslem, by Rev. C. H. Harcourt.			
Collections .....	7	9 6	
Rev. C. H. Harcourt .....	0	10 6	
		8	0 0

*Suffolk.*

Ipswich—Mr. Pollard .....	5	0 0	
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*Surrey.*

Dorman's Land, by Mrs. Chap-			
man .....	0	14 6	
A friend, by H. D. L. ....	1	10 0	
		2	4 6





	£	s.	d.	£	s.	d.
Collected by						
Miss Scropton.....	3	10	0			
Misses Nowell and Jane						
Scropton .....	2	0	0			
Boxes .....	1	4	1½			
Subscriptions:—						
L. Minshull, Esq.....	1	0	0			
G. Ellens, Esq.....	1	0	0			
Mr. J. H. Scropton.....	1	0	0			
J. Lawrence, Esq. ....	0	10	0			
Mr. J. Stephens .....	0	10	0			
Mr. Thos. Scropton.....	0	10	0			
	18	6	1½			
Less Expenses.....	1	1	0			
			17	5	1½	
Lydney—Rev. E. E. Elliott.						
Collections .....	6	15	8			
Sunday-school .....	1	17	4			
Missionary boxes .....	9	13	2			
	18	6	2			
Less Expenses .....	0	10	0			
			17	16	2	
Blakeney:—						
Collection—Rev. J. Jones..	10	0	0			
Missionary boxes .....	1	4	11			
	11	4	11			
Less Expenses.....	0	6	0			
			10	18	11	
Chepstow:—						
Collection—Rev. T. Jones..	5	2	6			
Less Expenses.....	0	10	0			
			4	12	6	
Monmouth:—						
Collection—Rev. W. Owen .	4	7	6			
Missionary box by						
Miss Williams.....	0	10	0			
	4	17	6			
Less Expenses.....	0	7	6			
			4	10	0	
Coleford:—						
Collections.....	9	18	9			
Boxes by						
Mr. John Hill .....	1	2	8½			
Mr. Richard Phelps .....	2	4	5			
Miss Worgan, <i>Five Acres</i> ..	0	13	4			
Miss Jones's school .....	1	1	2½			
Mr. T. B. Trotter .....	2	1	0			
Mrs. T. Batten.....	0	13	6			
Miss Lingey.....	0	13	0½			
Mr. Thomas, <i>Wenell's Hill</i> ..	4	0	0			
Sums under 10s. ....	1	11	0½			
Registrar of Marriages fees	0	10	0			
Subscriptions:—						
Executors of the late Mrs.						
Mary Trotter .....	0	10	0			
Mr. James Herbert.....	0	10	0			
Mrs. Turner .....	1	0	0			
Mr. T. Batten .....	1	0	0			
Mr. Harvey .....	0	10	0			
Mr. P. Teague .....	1	0	0			
Mr. T. B. Trotter .....	1	0	0			
Mr. W. Batten .....	0	10	0			
Mr. James Thomas.....	1	0	0			
Mr. John Trotter.....	0	10	0			
Sums under 10s. ....	0	10	0			
	32	9	0			
Less Expenses.....	0	8	6			
			32	0	6	
Townhope:—						
Collection .....			0	15	0	
Layshill and Lydbrook:—						
Collection, by Mr. Spurden .....	2	4	4½			
Ryeford:—						
Collection .....	3	18	11			
Mr. J. Williams's box.....	3	2	7			
Miss E. Turner .....	0	9	0			
			7	10	6	

	£	s.	d.	£	s.	d.
Gorsley:—						
Collection.....	3	9	0½			
Missionary boxes by						
W. Williams.....	1	12	1			
M. Abrahall.....	1	0	6			
Sums under 10s. ....	0	7	4½			
			6	9	0	
Ross:—						
Collection.....	7	9	7			
N. Morgan, Esq.....	0	10	9			
Mr. Smith, for Translations.	0	10	0			
Sums under 10s. ....	0	10	6			
Missionary boxes by						
Mrs. Lewis .....	1	5	0			
Miss M. A. Bussell.....	1	0	0			
Mr. Thomas Hill.....	0	7	0			
	11	12	1			
Less Expenses at Gors-						
ley, Ryeford, &c....	0	16	6			
			10	15	7	
Cheltenham:—						
Collected at Salem Chapel .	30	0	0			
A friend .....	5	0	0			
Mrs. Swinbourne.....	5	0	0			
Mr. R. Winterbotham .....	2	2	0			
Mr. J. Winterbotham.....	1	1	0			
Mr. Swinbourne .....	1	1	0			
Miss Yerbury .....	1	1	0			
Miss Bird .....	1	1	0			
Mrs. Colt .....	1	1	0			
Rev. J. Thomas .....	1	1	0			
Mr. Murley .....	1	1	0			
Mr. Billings .....	1	1	0			
Mr. T. Haines .....	1	0	0			
Mr. S. Franklin .....	1	0	0			
	52	10	0			
Less Expenses.....	0	15	0			
			51	15	0	
Winchcomb:						
Collection.....	5	1	0½			
Collected by						
Misses Smith and Finch ...	1	19	10			
Boxes.....	0	6	4			
	7	7	2½			
Less Expenses.....	0	8	6			
			6	18	8½	
Tewkesbury:—						
Collections .....	55	15	8			
Subscriptions .....	4	0	0			
Missionary boxes and one						
penny-per-week subs.....	16	7	0			
Female school .....	9	0	0			
	85	2	8			
Less Expenses.....	1	18	2			
			83	4	6	
A lady .....			1	1	0	
Worcester:—						
Collections .....	29	0	8			
Missionary boxes .....	22	0	0			
Subscriptions:—						
Major O'Donaghue.....	1	0	0			
Mr. Grove.....	1	1	0			
Mr. Rickett .....	1	1	0			
Rev. E. Williams .....	1	1	0			
Rev. E. Lake .....	0	10	0			
Major Greswolde.....	0	10	0			
Donations .....	0	12	6			
	56	16	2			
Less Expenses.....	1	7	6			
			55	8	8	
Leominster:—						
Collections .....	7	0	6			
Penny-a-week subs. ....	5	7	10			
Missionary boxes .....	1	3	1			
Mr. Gould.....	2	10	0			



	£ s. d.	£ s. d.		£ s. d.	£ s. d.
Mr. E. Evans, for chapels in Jamaica.....	1 0 0		2nd Church—Rev. M. Saunders.		
	17 1 5		Subscriptions:—		
Deduct for the Home Mission .....	4 0 0		Clapham, Mrs. ....	2 0 0	
		13 1 5	Greenwood, Mrs. ....	2 0 0	
Tenbury .....		3 5 0	Greenwood, Miss .....	2 0 0	
Kington .....		10 10 0	Greenwood, Mr. Jos. ....	2 0 0	
Hereford .....		4 10 6	Saunders, Rev. M. ....	1 1 0	
Ledbury .....		2 15 0	Saunders, Mrs. ....	1 1 0	
Total for Worcestershire Auxiliary .	528 19 1				10 2 0
			Hebden Bridge:—		
Yorkshire.			Collections .....	14 7 0	
Hull and East Riding Auxiliary, by John Thornton, Esq., Treasurer.			Penny-a-week Society.....	5 15 0	
Bishop Burton:—			Subscriptions:—		
Collections, &c. ....	8 13 6		Cocroft, Mr. ....	2 0 0	
Bridlington:—			Fawcett, James, Esq.....	1 1 0	
Collections .....	27 7 8		Foster, Mrs. ....	1 0 0	
Hull:—			Foster, Mrs. Thomas.....	1 0 0	
Salthouse-lane Juvenile Society .....	20 15 6				25 3 0
George-street Collectors:			Keighley:—		
Mrs. Longstaff.....	2 11 6		Collections, &c. ....	5 7 6	
Miss Longstaff, by ditto ...	0 10 0		Lockwood:—		
Miss Brooks.....	0 13 1		Collections .....	9 14 10	
Miss Mason.....	1 2 1		Willett, Mr. ....	2 2 0	
Miss Barnby.....	0 11 4		Weekly subs. by Mrs. Willett	4 6 0	
Miss Doring.....	1 2 8				16 2 10
Miss Wood.....	1 6 3		Long Preston:—		
Miss Hawkins.....	0 12 1		Collection.....	1 15 6	
Miss Northorp.....	1 13 10		Meltham:—		
Mrs. Noble .....	1 15 0		Collection.....	4 0 0	
Eley Sykes .....	1 1 7		Millwood:—		
George-street scholars .....	0 6 0		Collection.....	2 10 0	
		34 0 11	Polemoor:—		
West Riding Auxiliary.			Collection.....	2 10 6	
Cowling Hill:—			Missionary boxes by		
Collection .....	8 6 6		Mrs. Holmes.....	1 7 11	
Cullingworth:—			Mr. Jonathan Quarmley....	0 13 1	
Collection.....	1 10 2		Mr. Wm. Gudge.....	0 11 6	
Golcar:—					5 2 6
Collection.....	1 15 0		Salendine Nook:—		
Halifax:—			Collection.....	10 0 0	
Collections .....	17 13 7		Female Association .....	13 5 0	
Collected by Eliz. Tate. ....	1 3 9		Penny-a-week Society .....	20 0 0	
Box by Master J. E. White-wood .....	0 16 3				43 5 0
Subscriptions:—			Slack Lane:—		
Bentley, Mrs. H. ....	0 10 0		Collection.....	2 0 6	
Massey, Mrs. ....	0 10 0				
Sherwood, Miss S. ....	0 10 0		North Riding Auxiliary.		
Stocks, Joseph, Esq.....	1 0 0		Boroughbridge and Dishforth:—		
Swindel, Mr. S. ....	1 1 0		Collections .....	21 13 9	
Three young friends.....	1 10 0		Collected by		
Walker, Mr. John.....	2 2 0		The Misses Brotherton.....	5 12 8	
		26 16 7	Mrs. Morris .....	3 16 6	
Haworth:—			Wm. Tetley, Esq .....	2 0 0	
1st Church—Rev. J. Winterbotham.			Ditto .....	5 0 0	
Collections .....	10 5 7		Ditto, children of, by weekly	1 6 0	
Subscriptions:—			pence.....	2 0 0	
Carlill, Mrs. ....	1 0 0		Joseph Dresser, Esq.....		41 8 11
Missionary box by ditto ...	1 0 0				
Craven, Mr. John .....	0 15 0		Masham and Bedale:—		
Greenwood, Mr. W. ....	4 0 0		Collections .....	7 10 0	
Greenwood, Mr. W., jun....	3 0 0		Ripon:—		
Hartley, Mr. John.....	1 0 0		Francis Earle, Esq., M.D..	1 0 0	
Hartley, Mr. James .....	0 7 6		Mrs. Earle.....	1 0 0	
Wright, Mr. John .....	1 0 0		Ditto, collected by .....	2 0 0	
Two friends.....	0 7 6				4 0 0
		22 15 7	SCOTLAND.		
			Edinburgh:—		
			St. Andrew's Missionary Society, by		
			Mr. Dickie .....	5 0 0	
			N.B. Remittances have been received from several places, which shall be acknowledged when the accounts are sent.		

# IRISH CHRONICLE.

NOVEMBER, 1839.

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; the Messrs. MILLARD, Bishopsgate Street; C. BURLS, Esq., 19, Bridge Street, Blackfriars; SANDERS, 104, Great Russel Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, Rathmines-road, Dublin; by Mr. J. HOPKINS, Bull Street, Birmingham; by Mr. J. H. ALLEN, Norwich; and by any Baptist Minister, in any of our principal towns.

Under date Oct. 1st, Mr. BERRY writes to the Secretary:—

My dear Sir,

If you have leisure to read the preceding pages, you will perceive that, notwithstanding some indisposition, and very heavy weather, I have in the strength of the Lord been permitted to preach or lecture about 109 times during the last four months; to preach not only to cold, dead Protestants, but also to very many Roman Catholics. In addition to this, scarcely a day is permitted to pass without opportunities being afforded and embraced, of calling the attention of the latter class to one or more portions of God's word, in their houses, on the road, and sometimes at their labour, where it is expected not to interfere with their time. That a deaf ear is sometimes turned, and an unholy feeling manifested, I will not deny; but in general I find it pleasing and profitable to introduce spiritual conversation, and have reason to hope that part of my labour will not at last be in vain in the Lord. We all require much of that Holy Spirit's influence, to teach as well as to comfort, to strengthen as well as to humble; for whilst in the cause in which we are engaged there is every thing to cheer us onward, and to warrant ultimate success, still we are too apt to repine at what we may conceive to be slow progress, or to triumph in self when great success attends us. O that all our labourers may be kept looking to Jesus for wisdom and strength, to labour diligently for the fruits of that labour, and then to his dear name and almighty arm give all the glory. The Lord's work appears at present to prosper; the Wesleyan Methodists are very active, and are greatly increased. Other sections of the church are at their post, and look for a blessing. May we not also trust that if we pray, work, and look to Him who has promised to send the Comforter, the Spirit will be

poured out upon our churches, and cause them to awake out of sleep, to arise, shine, and reflect the light of the Redeemer, not only throughout the British empire, but throughout the world. Surely, if our brethren had more of that Holy Spirit, they could not rest satisfied with the number of labourers employed in Ireland. A few scattered through the island, far from each other, and scarcely able to cope with the sectarian, episcopal, and papal obstacles which necessarily obtrude in this country. Whilst the Lord will work, and work by whom he may, we are called upon to come up to the help of the Lord, and rally round the cross. Ireland demands greater and more powerful efforts than have been yet attempted. She has been long neglected; long, very long, held in ecclesiastical bondage. And, alas! the impression is deeply sunk in the heart of her sons, that professed friends of the whole Bible cared more for the fleece than the souls of men. To remove this impression, it is ardent, humble, pious, persevering men, (in great numbers,) unconnected with a rich establishment, are required. If such efforts were made, what rich blessing would have been conferred on England and America. Our superabundant population emigrate, and must continue to emigrate; they carry with them either life or death; peaceable dispositions, good habits, or evil propensities and unholy hearts. And who can calculate upon the effect upon England and other countries to which they emigrate? Our dear brethren in England, I am sure, would prefer seeing Baptist chapels rising up, instead of the numerous Roman Catholic chapels that are reported to be multiplying amongst them. Let them take up the axe; and if they would have the evil tree cut down, let them come to Ireland, and here the root is to be found. It must be rooted up; the lopping off of a few branches will never do. Perhaps I have dwelt upon this too long; but it lies at



my heart; and I am grieved that there is not more, much more, done for my poor countrymen.

May the Lord, dear Sir, abundantly bless your soul. May he enable you to make such powerful appeals on behalf of Ireland, as shall be responded to—responded cheerfully and effectually.

Under date Sept. 30, DENIS MULHERN writes:—

Dear Sir,

Since my last I hope I have been endeavouring, as usual, to disseminate the glad tidings of salvation, not only by attempting to preach the gospel in different places, but by reading and expounding the Scriptures, and private conversation; for although my labours were a little interrupted in the commencement of the month by the severe illness of one of my children, yet the Lord has been very gracious, and in mercy removed the family affliction which he threatened. The fever and all other contagions are solely under his direction, and only his messengers sent to accomplish his wise purpose; and when they visit the dwellings of people, it is always for some gracious end. May I feel truly grateful for the recovery of my dear child, and the preservation of the rest of the family.

Since my last I have preached three times at Mullifarry, where, as you are aware, the congregation is good. On Lord's day, the 22nd, I preached there the last time, and spent the remainder of the evening conversing with some of the members of the congregation on important subjects. Next morning I started from thence for Ballinagur, inspected our school there, and visited another school in that neighbourhood, belonging to the London Hibernian Society, and preached in the evening for a middling good congregation. Next morning I set out for Ballycastle, and, on my way thither, examined, and, according to the request of the superintendent, left a written report of three scriptural schools, one under the synod of Ulster, and two under the London Hibernian Society: inspected our own school, where I found 104 children, and preached in the evening for between seventy and eighty persons, which I was told was the largest congregation that had been seen in that neighbourhood for a length of time. Next morning I explained the first psalm, with practical remarks, for a few persons, and then set out for home. On my way I visited two of the families who had attended preaching the evening before; where I conversed, read, explained, and prayed in each: a little farther on, I visited a school under the London Hibernian Society, where I found a good scripture class, who read dis-

tinctly, and answered many important questions. I conversed with the teacher, and trust that he is a Christian, and anxious to impart scriptural instruction to the children placed under his care. I wish I could say this of all the teachers of scriptural schools in this country; then, indeed, we might expect that, under God's blessing, much real good would result from this department of Christian effort: but so long as the religious instruction of our children must be left to persons who are themselves strangers to true religion, we have reason to fear that comparatively little good will be effected.

I reached home late this evening, wet, and a little fatigued after travelling about sixteen miles, and remained at home the two following days, and next morning set out for another tour: visited our school at Monyview, and also a poor man in this neighbourhood, who is ill of cancer in his throat, and beyond any hope of recovery. Here I met a solemn scene:—a young man, in other respects sound in body and mind, and able to converse freely with his wife and four small children round his bed—mourning his soon expected departure, as his physician had, a little before, told him that he might not expect to live many days. His own mind seemed entirely absorbed in the contemplation of eternity, and in despair of salvation on account of the enormity of his sins. I explained different portions of scripture, pointed out the way of salvation, and the ability and willingness of Jesus to save, even at the eleventh hour. He wept profusely while I exhorted him to trust in the Saviour. After prayer, he said he was sorry that I could not stop longer with him; I then sat down, and spoke to him again, and left him, he said, much comforted. May the Lord display his power and grace in the conversion and salvation of this soul!

I proceeded to Mountain River, and preached in T. Cooke's late in the evening. Next morning, Lord's day, I preached at nine o'clock in the morning, for a pretty good congregation, and then proceeded to Easkey, where I preached at two o'clock. Our little place was more than filled. I set out soon after for Kilglass, where I had given notice the day before of preaching this evening at seven o'clock; I reached it in good time, and found as many assembled as I had expected. I trust the Lord will bless these feeble efforts, and make them effectual in the promotion of his own glory, and the conversion of sinners!

Under date of September 7th, ADAM JOHN STONE writes:—

Rev. Sir,

Since my last letter to you, I had the pleasure of making a statement of the gos-

pel of peace to about two hundred persons, all in the language they best understood; some from the age of six to ninety years; all desirous to drink out of the wells of salvation. There may be seen young people about to enter on the busy scenes of life, acquiring the knowledge of their Creator, who has condescended to reveal himself as the object of their confidence, and has graciously promised to be the Guide of their youth; and there the way-worn traveller, with his staff in his hand for very age, is seeking in the Saviour of sinners that consolation which the world has often promised him, but never afforded. Having hitherto spent his money for that which is not bread, and his labour for that which satisfieth not, he is now inclining his ear to the voice of Christ; the seals of that book in which are contained all the treasures of wisdom and knowledge are gradually broken; and on the brink of the grave he begins successfully to explore the field in which is hid the pearl of great price. God is the supreme object of a believer's desires, while others pant for honours, wealth, and pleasures, he earnestly seeks the sense of the divine favour, which, to his renewed heart, is far better than life itself.

On the fifteenth instant, I read in the house of John Kelly, of whom I made mention, in a former letter, as having abandoned popery, through the instrumentality of reading the Scriptures for him. After we read several chapters, which I thought best suited to his condition, and conversing on the goodness of God, and the mercy of the Lord Jesus Christ. He told me, a few nights ago there came a neighbour to him, and entered into a conversation, saying, if he would not go and submit himself to the priest, all the neighbours would forsake him. "The Lord Jesus has promised his people," said Kelly, "that he will not leave them, nor forsake them; so when the neighbours are far from me, God will be with me." I advised this poor man to search the Scriptures; for this is the only rule of life we have to go by; and with his reading, to pray for the influence and graces of God's holy Spirit, for all the promises are sure to persevering prayer,—"Seek first the kingdom of God, and his righteousness; and all other things shall be added," for those that follow this plan will never miss the way, but their peace will flow as a river, and their righteousness as the waves of the sea.

To Mr. Sharman, ROBERT BEATY writes, under date of October 31st:—

Rev. Sir,

I feel pleasure in stating to you, that in my having intercourse among the people in reading the Scriptures, and not least among

the poor Roman Catholics, I meet with many things of a very encouraging nature. I find many of them to be sincerely inquiring after truth, and searching the Scriptures for themselves; and it is evident that prejudice is gradually declining. I could mention many things which lead me to make these remarks. Let one or two suffice.

On the 19th instant, I read for a respectable person named Deing, about a mile distant from this place. He seemed desirous of bringing the popish doctrines to trial, and brought forward such passages of Scripture as are commonly adduced by Roman Catholics, in proof of purgatory, the infallibility of the church, the power given to the clergy, &c. In discussing these several points, he manifested a mild, teachable spirit, and was still on the inquiry, touching the one true church, as he called it. He at first seemed to believe, that there is no safety out of the Roman Catholic church; but I endeavoured to point out to him, that the safety of believers does not consist in being joined to any particular denomination of men on earth, but in being united to the Saviour, and made partakers of his righteousness. In proof of this, I referred to several passages of Scripture; and that in Rom. iv. 24 seemed to him very convincing. At length he acknowledged that he believed that I had told the truth. I was happy to learn that several of this man's family, instead of being at mass, appeared in your congregation on Lord's day last.

Under date of Sept. 30th, GEORGE MOORE writes to Mr. Bates:—

Rev. Sir,

We who labour in sowing the seed of eternal life through this country might do well to observe the diligent and longing husbandmen around us; who seem to be waiting patiently in this humid and adverse season for the in-gathering of the harvest. For a great deal of the seed which we have sown this time past, seems to be but shooting forth like tender plants, which still require the watering of the Holy Spirit, and the warm shininings of the Sun of Righteousness to advance and mature their growth.

The young man whom I mentioned in my last letter to you, has been, I trust, converted by grace; for, in an interview which I have had with him, he appeared to be a recipient of mercy. I hope he is a brand plucked from the burning.

Another instance may suffice to show how far God has been pleased to bless my feeble exertions in his own good cause. A poor illiterate Roman Catholic named L.—, to whom I have repeatedly read and expounded the Scriptures, has this time past absented himself from the Romish mass-house, and



the confessional meetings, and he now attends our meetings when held in his neighbourhood, for the last time you preached in Leffany, he was one of your most attentive auditors, and he has since been inviting and urging his Roman Catholic neighbours to accompany him to hear the true gospel preached, &c.

Another Roman Catholic, whose eyes are I hope half opened, expressed his thankfulness the other day for the instruction which he received by hearing me expounding the Scriptures; he said he would feel delighted with my company, however numerous my visits; and if I could not go more frequently to the village, he and another neighbour, whose desires for spiritual food are equally intense, would visit me, though they live at the distance of about four miles.

On the 19th instant, in the afternoon, I spent nearly three hours with an intelligent Roman Catholic, discussing very amicably the principal features or tenets of the Romish church, and contrasting them with the sacred Scriptures. Nothing could be more beneficial than this private exposure of error and falsehood, together with a temperate display of truth. He seemed well satisfied ere we parted; he is daily perusing the Bible for more knowledge; he invited me to visit him as soon as possible again. Are not these pleasing and heart-cheering indications? I might mention many similar; but at present I must forbear. May we all be enabled to hold on our course to the end, sowing the seed both morning and evening, still hoping that God will, in his own good time, crown our labours with a very abundant harvest.

Under date Oct. 2nd, Mr. BATES writes:—

My dear brother,

In this parcel I send you the journals of the readers for the past month, in reading which you will find that they are actively engaged in making known the gospel of Christ. Indeed, I think that this class of

agency is the most effectual that is in operation in Ireland. At the present period every thing is very quiet and still; our readers can go almost into any village without fear of molestation, and visit almost any family without finding any resistance. I should rejoice to see this dead calm broken by inquiring sinners, and something similar to that state of spiritual anxiety which was manifested on the day of Pentecost, when sinners cried out, "Men and brethren, what shall we do?"

I have been through the greater part of the district this last month, and the Lord has enabled me to preach on several occasions. Besides my stated seasons for divine worship in this town, I have visited Mullfarry, Mountain River, Easky, &c., where the gospel was proclaimed to perishing sinners. At Curragh I preached late one evening, and though it was a rainy night, there were persons nearly three miles distant, who attended on that occasion. Indeed, amidst all the unconcernedness of sinners around us, there are a few that seem anxious to hear the word of life. Some are leaving popery, others are asking the way to Zion, and a few are savingly converted to God. These things encourage us in this dark and desolate wilderness, and cheer the heart as we are finishing our course. In the meantime, we are expecting a period to arrive when many shall be converted to God, so that the little one may become a thousand, and the small one a strong nation.

The schools this last quarter have been pretty well attended, and some of the children have made satisfactory progress. In travelling through the district to inspect them, I had the opportunity of examining the children in reading, writing, arithmetic, &c.; and though some of the schools might perhaps be improved, yet I am persuaded that they are very great blessings to the various localities where they are established. Next month I will, if spared, send you the rolls, and then you will see how they have been attended.

### CONTRIBUTIONS,

*Received up to the end of September, 1839.*

By Mr. Dyer:—		Amersham .....	5 0 0
Lewes, by Mr. Button .....	8 0 0	By Rev. S. Davis—	
Kington, by Rev. S. Blackmore .....	5 5 0	Waltham Abbey .....	1 7 6
Battle .....	5 5 0	Clipstone .....	6 6 2
By the Secretary:—		Market Harboro .....	5 12 6
Hitchin—Collected by Miss Stringer:—		Northampton .....	10 5 6
Mrs. Hainworth .....	0 10 0	Milton .....	2 2 6
Miss Bradley .....	0 10 0	London, Mr. Wilkin .....	2 0 0
Mr. W. Perks .....	0 10 0	Do. Mr. Mathieson .....	1 0 0
Miss Palmer .....	0 5 0	Cardiff .....	7 13 5
Miss Stringer .....	0 5 0		36 7 7







Painted by Hayter.

Original in the Possession of S. Bagster Esq.

Engraved by W. Holl

*William Greenfield, M.R.A.S.*

*Wm. Greenfield*

ΠΟΛΛΑΙ μεν θυγοις ΕΛΕΓΜΕΝΟΙ, μα δ' Αθροισαν.

GW

LONDON 1839